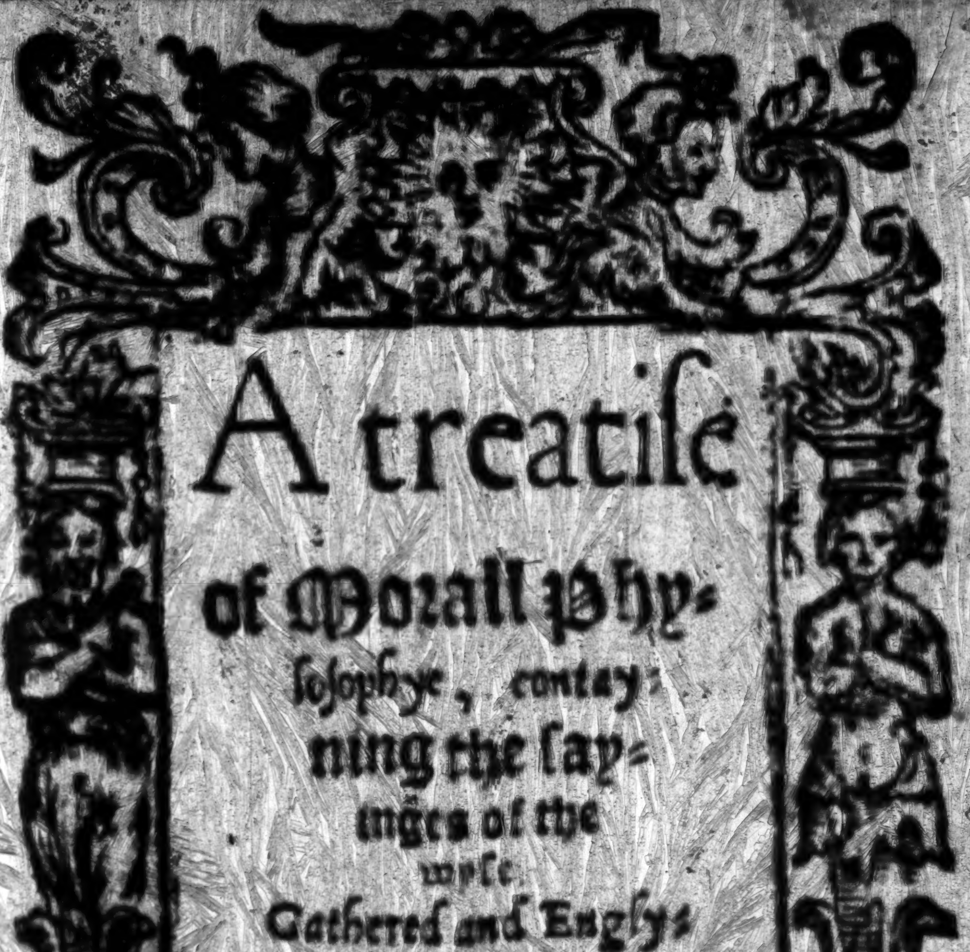

A treatiſe of Morall Phyloſophye, contaynyng the ſayinges of the wyſe.

Gathered and Englyſhed by Wylliam Baldewyn.

EWR

6-548

To the right honorable the Lord Edward Beauchampe, Earle of Hartforde, W. Baldwyn wiſheth encreaſe of vertue, honor and learnynge.

WHan I had fyniſhed this tretiſe (right honorable Lord) I thoughte it mete, accordig to the good & accuſtomed vſage of wryters, to dedycate it vnto ſome woorthye perſon, whoſe thankful receyuyng and allowing thereof therof, myghte cauſe it to bee the better accepted of other. And forſomuche as it was not of value to be geuen to any auncient Counſailer, whiche are all therein ſufficientlye ſeen already, I iudged it moſt conuenyent to bee geuen to ſome that were yonger: Emong whome for ſo much as your learning, and vertuouſe towardnes, was greatlye commended of dyuers and ſundrye credyble perſons, I doubted not but that your good diſpoſicion naturally taken of your vertuous parentes. woulde take in worthe the gifte of this ſymple treatyſe: which although it anſwer not fully vnto youre eſtate, yet dyſagreeth it not muche with your age, whiche with youre good report & vertuous diſpoſycyon, hath emboldened me to dedicate it vnto you, rather than to any other: humblye beſechyng you to pardon my boldnes herein and to take in good parte the ſymplenes of my gift. In which ſo doyng, ye ſhall not onely enſue the ſteppes of your honorable parentes in the pathe of theyr manyfolde vertues, ioyned with verye gentylnes: but ſhall alſo cauſe other yͤ more gladly to deſyre it, to the greate encoragynge of me & other like, which for the commoditie of oure countreye, woulde gladly helpe forwarde all honeſte and vertuous ſtudyes. Amonge whome although I am the leaſt both in age, learninge & wit, yet is my good wyll not muche behynde the formoſte.

And becauſe that your lordſhyp may the better knowe howe to vſe thys treatyſe, and all other of moral Philoſophie, I haue in my prologe to yͤ Reader ſhewed the righte vſe therof: wyſhyng that all which

[illegible]

ſhall reade the Booke, ſhould fyrſt note the Prologe : that Phyloſophie maye haue her lawfull praiſe, the holy ſcriptures theyr due ſeruyce and reuerence, ⁊ God his honor, worſhip, and glory: Who kepe youre lordeſhyp, with your honorable Parentes, in health and felicitie. Amen.

¶ The Prologe to the Reader.

WHan Pericles had gathered an armye, makynge expedityon towardes the battayle of Peloponeſus, hauynge hys nauy ready rygged, & at the poynt to launce forthe: ſodaynlye there chaunced ſo greate a darknes through an Eclips of the Sunne, that the daye was as darke as yf it had bene nyghte, inſomuche that the ſtarres appered: at whyche ſo ſodayne and prodigyous a wonder, the Pylote beynge amaſed and afrayed (as were alſo dyuers of the ſouldyers) refuſed to ſayle any farther. Whyche whan Pericles perceyued, whether it were in contempte of Aſtronomye, or to encorage hys aſtonyſhed ſouldyers, he toke hys cloke and blyndfolded therwyth the Maryners eyes: and at the laſte vncouerynge them agayne, he aſked hym yf he thought it any wonder becauſe his eyes had bee couered a whyle, and yet were neuer the worſe therefore. And whan the Pylote anſwered that it was not: Nomore is it (ſayde Pericles) althoughe the Moone ſhadowynge the Sunne, take away hys lyght for a ſeaſon. And ſo contemnynge a good admonycion ſent as than by God, he ſayled forwarde, to the deſtruccyon of hys ſouldyers, beſydes the greate detrymente of all the whole lande of Grecia.

In lyke maner there bee manye nowe adayes, whyche as Perycles deſpyſed Aſtronomye, deſpyſe all other ſciences: deuyſynge proper toyes (as he dyd) to daſhe them oute of countenaunce, runnyng headlong through Ignoraunce, into contempt of all good learnyng: Not only inuenting [illegible] tryfelyng toyes, but alſo wreſtyng the holy Scryptures which they vnderſtande not, to ſerue for theyr pyuiſhe purpoſe. For yf it chaunce them to bee improued with any of the good ſayinges of the auncyente Phyloſophers, whyche ſo playnly impugneth theyr vices, that they bee vnable by good reaſon to refell it, than on goeth the braſen face, and a cloke muſte bee ſought oute of Scrypture eyther to deface al Phyloſophye, or els to blynde mennes eyes withall. But yf they vnderſtoode the Scryptures, or yf arrogancye woulde let thẽ learne to vnderſtande them as they be trulye meaned, than ſhoulde they, confeſſynge theyr lewde and wylfull blyndnes, be aſhamed of theyr many vyces, ⁊ ceaſe to dyſprayſe that, that is greatly to bee commended.

For althoughe (Good Reader) that Philoſophie is not to be compar'd with the moſt holy ſcryptures, yet is it not vtterly to bee deſpyſed: whych (yf men wyl credyt the holy doctours) maye be proued by the iudgement of Saint Auguſtyne, whyche in hys booke *De doctrina Christiana*, *Cap*. xl. exhorteth vs to the reading therof, ſaying: Yf they whych bee called Philoſophers, ſpecially of Plato hys ſecte, haue ſpoken oughte that is true, and appertinent to oure fayth, we ought not onely not to feare it, but alſo to chalenge it as oure owne, from them whyche are no right owners therof. For lyke as the Egypcyans had not onely Idoles and great burdens whyche the Iſraelites did hate and flee, but alſo veſſels ornamentes, ⁊ goodly Iewels of golde and ſyluer, whyche the Iſraelytes departynge from Egypt; vnder the colour of borowing, ſtole priuilye from them, not of theyr owne mynde, but by the commaundement of God, to turne that to a better vſe whyche the Egyptians abuſed: So in the doctrine of the Gentyles are not onely contayned ſuperſtitious and fayned rites, with greate burdens of vayne laboure, all whyche we Chryſtians folowynge Chryſte oute from amonge the vnbeleuyng gentiles, ſhoulde vtterly deteſte and auoyde: but alſo muche good learnynge, mete for to ſerue the truthe, with ſome moſt profytable preceptes of good maners, wherein are founde ſome truthe, howe to worſhyp the eternall and onely GOD. &c.

These be the wordes, iudgement, and counſell of that moſte holy Doctour concernyng Philoſophye: the whyche yf many had well remembred, whyche vnder the tytle of philoſophicall ſcience, haue with Sophiſtrie corrupted the true ſence of holy ſcripture, neyther ſhould there haue been ſuch contencyon as nowe reygneth euery where, neyther faultles Philoſophie haue bene ſo much diſpyſed. Yet thinke not (Louyng Reader) that I allow Philoſophie to be Scriptures Interpretour: but rather woulde haue it as an handemayden, to perſwade ſuche thinges as Scrypture dothe commaunde. In whyche kynde when it is vſed, than may al the prayſes be veryfyed thereupon, with whyche the auncient Philoſophers haue magnifyed it.

Emonge whome Demoſthenes the moſte famouſe Oratoure amonge the Grecyens, calleth it, namely the morall parte, an inuencyon and gyfte of GOD. After whome Cicero, the mooſte excellent and eloquente

Oratour amonge the Romaynes, calleth it the gyde of lyfe, and the expulſer of vyce.

These and many moe lyke commendacyons haue ben thereto attributed, whyche auaunce it excedyngly, neyther diſagreynge wyth the holy Scriptures. Wherefore euery chriſten man ought diligently to applie it, namely the morall parte: whych God wrote fyrſte in the heartes of men, and afterwarde wyllynge to haue euerye man to know it, he wrote it in the tables [illegible]ſtone which he gaue to Moyſes, promyſ[illegible]y hym a rewarde for ſuche thynges, whiche before were obſerued for vertues ſake. So that Morall Philoſophie may wel be called ẏ parte of goddes lawe, whyche geueth commaundementes of outward behauyoure: Whych differeth from the goſpell, in as muche as the goſpell promyſeth, remiſſion of ſinnes, reconcilynge to God, and the gyfte of the holy goſte, and of eternall lyfe, for Chriſtes ſake: whiche promiſe is reueled to vs from aboue, not able to be comprehended by reaſon, accordyng to the ſaying of. S. John. The ſonne whiche is in hys fathers boſome hathe ſhewed it to vs. And as for Philoſophie is nothynge els but the obſeruyng and eſchuyng of ſuche thinges as reaſon iudgeth to be good and bad in the outwall conuerſacyon of lyfe: to whyche

God

The Prologe.

God hath promyſed a rewarde, and thretened a punyſhment: ſo that the goſpel is comprehended onely by faythe, and Philoſophye is iudged by reaſon.

Reaſon onely was the cauſe why all the Philoſophers haue ſo extolled Philoſophie, whyche conſydered that nothynge was ſo requiſite and behouefull for mannes lyfe, as to lyue together well and louyngly. For like as lyfe can not bee mayntayned wythoute meate and drynke and other lyke good giftes of Nature: no more coulde it continue longe without lawes and maners: the lacke wherof, ſaynt Iohn in hys Epyſtle argueth to be the lacke of godlyneſſe, ſaying: Yf we loue not oure neyghboure whom we ſee, howe can we ſaye we loue God whom we ſee not? Whyche texte beynge well pondered, maketh as muche for the cōmendacyon of Moral Philoſophie, as any of ſaynt Paules do to the diſprayſe therof. Wherefore I humbly beſeche thee (moſte gentle Reader) to take in good parte this ſimple Philoſophycal treatiſe, and ſo to vſe it as ſaint Auguſtine hath taught vs, takyng the good, & leauinge the bad, neither reuerenſing it as the goſpel, neither yet deſpiſīg it as a thing of no value.

And ſithens the holy Scriptures are nowe come to lyght, and we Chriſtians haue profeſſed to folowe and fulfyll the ſame, hauynge alſo innumerable bleſſynges and rewardes promyſed of God, for oure ſo doynge: let vs be aſhamed that a droppe or ſparkle of reaſon ſhoulde doe more in the Heathen Infidels (as we call them,) than all the promyſes of God amonge vs, whyche take vpon vs the name of Chriſtians. And let vs ſo endeuoure oure ſelues euery man in hys vocation, to vſe ſuche morall vertues, and vertuouſe behauyours one towardes an other, that oure loue and charitye vſed towardes oure bretherne, maye teſtify oure fayth and loue towardes GOD.

To whome be all prayſe honor, and glorye, for euer and euer.

Amen.

*

¶ Loue, and Lyue. ☞

Ne quid nimis.

¶ Of the beginning of Philoſophie. Cap.i.

Some perhaps, ſeyng we entende to ſpeake of a kynde of Philoſophye, wyll moue thys queſtion, more curious than neceſſarye: where & how Philoſphy begã, & who were the inuenters therof, and in what nacion. Of whiche ſith there is ſo greate diuerſitie among wryters, ſome attrybuting it to one, & ſome to another: as the Tracians to Orpheus, the Grecians to Linus, the Lybians to Atlas, the Phenicens to Ochus, the Perciens to their Magos, ẏ Aſſiriens to their Chaldees, the Indians to theyr Gymnoſophiſtes, of whiche Buddas was chiefe, and the Italians to Pythagoras, the Frenche men to theyr Druides, bryngyng eche one of them probable reaſons to confirme herein theyr opinions: It ſhalbe harde for a man of oure tyme (in whiche many wrytynges are loſt, or at leaſt hyd) fully herein to ſatiſfye their queſtion. Neuertheleſſe for ſo muche as God hymſelfe (as witneſſeth our moſt holy ſcriptures) is the author & beginnyng of wyſedome, yea wyſedome it ſelfe, whiche is called of the Philoſophers, Sophia, therefore I ſuppoſe yͤ God, which alwayes loued moſte the Hebrues, taught it them firſt: if ye aſke to whom, I thinke (as alſo teſtifieth Joſephꝰ) to his ſeruauntes Noe and Abrahã, who being in Aſſiria, taught it both to the Caldees and to the Egyptians. The ſonnes of Seth were alſo ſtudious in Aſtronomie, whiche is a parte of Philoſophy, as appered by the Pyllers, wherein after Noes fludde (whiche they by theyr graūde father Adam had knowledge of) theyr ſcience was founde by them engraued: and after the flud was by Noe and his chyldren, taught to other nacions, of which I graunte that he which euery country calleth the firſt finder, hath been in theſame country better than the reſt: as among the Egypcians Mercuryus triſmegiſtus or Hermes, whoſe workes bothe diuyne and Philoſophicall, excede farre all other that therof haue entreted. Neuertheleſſe, the Grecians (whiche haue been alwayes deſirous of glory) chalenge to thēſelues the inuencion therof, & haue therin takē great paynes, naming it firſt Sophia, and ſuche as therin were ſkilled Sophiſtes or wyſardes, whiche ſo continued vntyll Pythagoras tyme, whiche beyng muche wyſer than many other before hym, conſideryng that there was no wiſedom but of god, and that God hymſelfe was alone wyſe, called hymſelfe a Philoſopher, that is, a louer of wiſedome: & his ſcience, Philoſophye. There were beſydes theſe Sophiſtes, an other kynde called Sapientes or Sages, as was Thales, Solon, Periander, Cleobolus, Chilō, Bias & Pittachus: & thus there were in all three ſectes, that is to ſaye, wyſardes which were called Sophiſtes, and ſages whiche were called ſapientes, & louers of wyſedome which were called Philoſophers, al whoſe ſcience, was Philoſophye, as we maye call it, natural wyſedome. Of which the kinde called Ionica begenne in Anaximander, and ended in Theophraſtus. And thother kynde called Italica, began in Pythagoras, and ended in the Epicure.

¶ Of the partes of Philoſophie.

Cap.ii.

Philoſophy is ſorted into iii. partes, Phiſicke Ethicke, and Dialectyke. The office of Phiſicke is, to dyſcerne ⁊ iudge of yͤ world, and of ſuche thynges as are therin: It is the parte of Ethicke, to trete of lyfe and maners: and it is the duty of Dialectike, that is Logicke, to make reaſons, to proue and improue bothe Phiſicke and alſo Ethicke, which is moral Philoſophye. Nowe as for Phiſicke, although it altogether be not frō our pourpoſe, for why, it cōſerueth the body in health, without which moral wiſedome auaileth litle, yet becauſe it is more than we maye accompliſhe, ſhall be omitted, and ſuche as therein haue delyte, (whiche all ought to haue, that loue theyr bodylye health) maye rede Galene, Hypocrates, Ariſtotle, and other ſuche, which thereof entrete plentifullye, abſolutelye, & perfectlye. Logyke alſo, becauſe our matter is ſo playne, that experience daylye proueth it, ſhall not greatlye nede for oure purpoſe, whiche deſyre rather to be playne & well vnderſtanded, than eyther with logicke or rethorike, to diſpute and garnyſh our matter. But morall Philoſophy, whiche is the knowlege of preceptes of al honeſt maners, which reſon acknowledgeth to belong and appertayne to mannes nature (as the thyng in which we diffre frō other beaſtes) and alſo is neceſſary for the comly gouernance of mannes lyfe, ſhall here be ſpoken of: not reaſoned to the tryall, but ſymply & rudely declared: yet ſo, that ſuche as therin delyte, delite, although not fully ſatiſfied, ſhall not bee vtterly deceyued of theyr purpoſe.

¶ Of the begynnyng of morall Philoſophie.

Cap. iii.

Neceſſitie as I iudge (& that not wythout cauſe) was the firſte fynder out of morall Philoſophy: and Experience, whiche is a truſtie teacher, was ẏ firſt maſter therof, & taught ſuch as gaue diligẽce to marke & conſidre thinges, to teache & inſtructe other therin: and becauſe Socrates in a maner deſpiſyng the other two kyndes of Philoſophie, added this as the thyrd, & taught it more thã any of the reſt, therfore (becauſe mẽ muſt be the begynners of mennes matters) I aſſente wyth Laertius, to call him the firſt beginner thereof. For although euen amonge the Atheniens, the Sages, as Thales and Solon, bothe ſpake and wrote of like matter before him, yet becauſe he ſo erneſtly embraced it, and equallye placed it with the other twayne, he deſerueth well the glory of the firſt beginner thereof: and although he wrote it not in bookes (for which as him thought he had a lawefull excuſe, or rather a good cauſe) yet his diſciple Plato hath writē ſuche thinges of his teaching, as fewe ſo fully wrote of before: whiche was as it is euydent, many yeres before Jeſus the ſonne of Sirach, whoſe worke we for the puritie of the doctrine therin conteyned, reuerence and honour: which as he himſelfe calleth it, is a booke of morall wyſedome, though full of diuinitie, as are

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of lyues and anſwers.

alſo many of Platoes workes, as witneſſeth Saint Auguſtine. And therefore becauſe Socrates was before Jeſus Sirach, I referre the inuencion, I ſhould ſaye the begynning thereof, vnto hym. As for Salomons workes are more diuine than morall, & therfore I rather worſhip in hym the diuinitie, than aſcribe the beginnyng of morall Philoſophy: wiſſhing al men, and exhorting them both to learne and to folowe, thoſe ſo diuyne and holy counſayles, vttered by hym in his booke of prouerbes.

Of the kyndes of teachyng of morall Philoſophie. Cap. iiii.

AL that haue written of morall Philoſophy, haue for yͤ moſte part taught it, either by preceptes, coūſell, and lawes, or els by Prouerbes, parables, & Semblables. For whiche cauſe it may wel bee deuyded into three kyndes: of whiche the firſte is by counſels, lawes, & preceptes, of whiche Licurgus, Solō, Iſocrates, Cato, & other more, haue written muche. Counſeilyng and admonyſhynge men to vertue by preceptes, & by their lawes fraying them frō vice.

The ſeconde kynde of teachyng, is by Prouerbes & Adages: which kynde, of Philoſophers moſte cōmonly is vſed, in which they ſhew the contrarieties of thynges, preferring alwaye the beſt, declaring therby both the profites of vertue & the incōueniences of vices, ẏ we conſideryng bothe, maye embrace the good, and eſchwe the euyll.

The thyrde kynde is by Parables, Examples & Semblables. Wherin by eaſy and familier truthes, harder thinges & more out of vſe are declared, that by ẏ one the other maye be better perceyued & borne in mynde: whiche waye our ſauioure Chriſt himſelfe, whan he taught the groſſe Iewes any diuine thing, moſte commonly vſed.

Parrables, Semblables & examples, (though differing in ſumwhat) drawe al to one ende, & are therfore of one kynde. The which kynde Eſopus moſt of all vſed, alludyng & bryngyng vnreaſonable thinges, to teache & inſtruct men, in graue and wayghtye matters.

The

¶ The order of this booke.

Cap. v.

Of theſe .iii. kyndes of morall Philoſophye laſt rehearſed, conſiſteth this worke, euerye kynde by it ſelfe ſundred into a booke, that it maye the better be vnderſtande of all that ſhall reade the ſame: the matter of all which thre, is gathered out of the workes of the moſte pure and auncient Philoſophers, and ſpeciallye of theſe folowyng.

Mercurius triſmegiſtus Hermes.
Pythagoras Italicus.
Thales Mileſius.
Solon Salaminus.
Chilo Lacedemonienſis.
Bias Prienneus.
Periander of Corinth.
Anacharcis the Scithian.

Etius Myſon Cheneus.
Epimenides Cretenſis.
Anaxagoras Eubulinus.
Phericides the Sirian.
Socrates of Athens.
Xenophon of Athens.
Ariſtippus of Athens.
Plato Athenienſis diuinus.
Iſocrates.
Xenocrates of Calcedonie.
Archelaus.
Ariſtoteles Stagirites.
Diogenes.
Plutarche.
Seneca.

And for ſo muche as the good life of a man, is cauſe of his better eſtimacion, the lyues of all theſe before named, ſhalbe firſte ſhewed in a booke by thẽſelfes: wherin alſo, parte of their wyttye anſwers are conteyned: whiche is ſet forth onelye for this purpoſe, that we

Chriſtians aſhamed of our ſelues, in beholdynge the lyues of theſe Heathen perſons, maye amende ours, & folowe the good doctrine that they haue taught vs.

In the ſeconde booke, whiche is called the booke of preceptes and counſelles, ſhall be declared what theſe men thought of God, of the ſoule, of yͤ world, of death, of frẽdſhyp, of counſell, of ſylence, of ryches and of pouertie, with theyr wittie ſayinges of, and concerning theſame matters: After whiche theyr good preceptes orderly ſhall folowe.

In the thyrd boke, whiche is the boke of prouerbes or piththy ſayinges, ſhal thĩges be ſhewed worthy of memory. In the ende wherof ſhal folowe ſome of theyr principall ſentences, drawen into meter, to the intente they maye be the eſelyer learned, and better kept in mynde.

In the forth boke, called the boke of Parables or Semblables, ſhall appeare yͤ greate zeale yͭ the Philoſophers alwayes haue had, to teache by all maner meanes that wit might ymagin, this ſo precious and nedefull a ſcience, to all kynde of people. And yf it ſhall chaunce that in any of theſe bookes, thorough Ignoraunce or Negligẽce, ſomewhat ſhall be miſordered, or not ſo fullye handled as it ſhoulde be, and as the matter requyreth: The excuſe ſhall be, yͭ in this treatyſe no perfeccion is pretented, and onely is ſet forth as a ſhewe, to make men thereby deſirouſe, to haue the perfeccion of the thyng, whiche it repreſenteth. And lyke as a whetſtone although it be dull it ſelfe, yet cauſeth inſtrumentes to be more keener: So by this blūt treatiſe, ſuche as are apt thereunto, ſhalbe prouoked to ſet forth better. This beyng in the meane whyle vſed, as a preparacion to others workes, whiche here vpon may folowe.

Nowe the order and intente of the booke beyng knowen, there is no daunger but that with iudgement, the proces may both be read, learned, and folowed.

¶ The lyues and wittye anſwers of the Philoſophers, and firſt of Hermes. Cap. vi.

FOr as muche as of all the philoſophers, of whome we pourpoſe to wryte, Hermes, otherwiſe called Mercurius Triſmegiſtus, is not only the moſt excellent, but alſo the moſt auncient, therfore as he is moſt worthy, his life ſhalbe firſt declared: which becauſe it is not wholy ſet forth, nor all agreinge in that whiche is ſet forth, therfore geuing credit to the moſte true wryters, it ſhalbe ſet furth as they among them by pieces haue preſerued it. Of whome ſaynt Auguſtine the worſhypfull docter ſayeth.

Atlas the Aſtrologian, the brother of Promotheus the Philitiō, floryſhed, and was hyghly accepted, the ſame tyme, in whiche Moſes was borne: which Atlas was graund father by the mother ſyde, to Mercurius ẏ elder, whoſe Nephew was thys Mercurius Triſmegiſtus, whiche in the Egipcyan toung is called Hermes. Howbeit ſome whyche wryte of hym, holde opinion that he was Enoch, which as they ſaye, ſignifieth the ſame in Hebrue, that Hermes dothe in the Egipcian tong. And ſo make hym in the ſeuenth degre from Adam: reconynge after thys ſorte. Adam begat Sethe, the father of Enos, the father of Caynan, the father of Malalael, the father of Matuſale, the father of Jareth, which is the father of Enoch: whiche opinyon (althoughe it bee not to be vtterly reiected) yet is not ſufficient wout profe, to bee beleued. For Enoch whom they take for Hermes, was before Moes flud, in whiche al the workes whiche were wrytten, yf they had at that tyme any vſe of letters, were drowned : but the workes of this Hermes of whom we entreate, are yet appearinge in dyuers languages, wherefore it ſhould ſeme ẏ this was not he, except we ſhould ſaye ẏ he graued it in ẏ ſtone pillers, in which in time of the flud, Aſtronomie was preſerued, whiche myght well be, and but that ſaynt Auguſtine, ⁊ Pamphilus in hys cronicle, and ſaynte Jerom there vpon, appoynt ẏ contrary, myght be beleued. For Iāblicus and diuers other, wryte much of Mercurius Pillers. And Mercurius was of ſuche fame amonge ẏ Egipcians, that they put forthe all theyr workes vnder hys name. And the Poetes for his ſinguler learnyng, make hym a god, and cal him the meſſēger of Iupiter, whom they cal the god of heauē and gouerner of al. And it may be, ỷ the pyllers which the ſonnes of Seth (of whoſe linage he was) made, were grauen by him, which (as many wryte) are full of learninge: oute of whiche as teſtifyeth Iamblicus, both Pithagoras and Plato wᵗ diuers other moe, learned Philoſophy. But thoſe pillers I woulde take rather to be his. ii. goodlie bookes, whiche may very well bee called Pyllers: for why, they beare both diuinitie, (yf with Lactancius I may ſo cal it) & alſo Philoſophy, whiche were peraduenture alſo grauen in Sethes childrens pillers, & therout drawē by ſome that hathe ben ſynce. Of whyche ii bokes the firſte called Pymander, is ſo full of diuynitie, as maye aſtonyſhe the wyttes of ſuche as therin ſhall reade: which cauſethe .S. Auguſtine to doute whether he ſpake ſuch thinges as he dyd, by knowledge of Aſtronomy, or els by reuelaciō of ſpirites. Howbeit Lactantiꝰ douteth not to count him among the Cibiles, and Prophetes. The other boke called Aſclepius, being but ſmall, conteyneth in it the whole ſūme of naturall Phyloſophye, oute of whiche I thinke no leſſe, but that ẏ Philoſophers haue learned oute theyr Science. Tully and Lactanciꝰ (not ſhewing in what time) ſaye that there were fyue Mercuries, & that this is the fift, whome the Egipcians call Theuth, and ẏ Greciens Triſmegiſtus, & that thys is he whiche ſlewe Argus, & was ruler of the Egipcians, and gaue theim lawes, and inſtructed thẽ in learning, & deuiſed markes & ſhapes of letters after the forme of beaſtes, & trees. He was called Tryſmegiſtus, becauſe he was the chefeſt Philoſopher, the chefeſt prieſt, & the chefeſt kinge. He prophesied of the regeneracyon, and beleued the reſurrectiõ of yͤ body, and the immortalitie of the ſoule, and gaue hys ſubiectes warnynge to eſchue ſynne, thretnynge them with the iudgemẽt of god, wherin they ſhuld geue accoũptes of theyr wycked deedes. He taughte them alſo to worſhip God with diuers kindes of ceremonyes, and taught them in all matters to make theyr prayers vnto God, and inſtructed the Ylandes in the knowledge of God. And whan he had liued into a perfecte olde age, he gaue place to nature. Hys preceptes, prouerbes, & parables, ſhalbe ſpoken of in theyr places.

Of

¶ Of Pythagoras. Chap. vii.

Pythagoras ẏ Philoſopher borne in Samia, was a rich marchaunte mānes ſone, called Demarcatus, howbeit he was richer than his father, whyche was not able with hys marchandiſe to get ſo muche, as he deſpiſed: for he was bothe rich in abſtinence from couetyſe, and alſo in wyſedome, whiche is the very riches: of which in his youthe he was ſo deſyrous, that he wente firſte to Egypt, and after to Babylon, to learne Aſtronomye, and the beginnyng of the worldes creacion: whiche when he had learned, he returned into Crete, & Lacedemonia, to ſee Licurgus, & Minoes lawes. In whiche when he was perfect, he went vnto Cenona, where was a people exceedingly geuen to luxurie, and all kynde of vice: amonge whome he ſo behaued hym ſelfe, that he refourmed them from theyr euyll maners, and in ſmal tyme brought them to ſuch ſobernes, that menne wolde neuer haue thoughte it had bene poſſible. For the wiues, that wer forſaken of theyr huſbandes, and chyldren caſte of by theyr parentes, he ſo inſtructed, that they were receyued agayne. He cauſed the women alſo to ſet aſyde theyr gorgeous attyres, teachinge them that chaſtitie was the chefe ornamente of honeſte women. Thys Pythagoras (as ſayeth Boetius) was the inuenter of Muſycke amonge the Grecians, whiche he found oute by the ſoundes of hammers, whereof he wrote a booke, which Boetius & Apuleius, trāſlated into Latine. S. Auguſtine in his .viii. booke De ciuitate dei, ſaith that Philoſophy was ſo named by hym, whyche before was called Sophia. For when it was aſked hym what ſciencer he was, he anſwered, a Philoſopher, which is a deſirer of wiſdome, thinkyng it a greate arrogancie, to haue called himſelfe wiſe. Tullius ſayeth that Pythagoras ſpake ſo wyſely, and ſo ornatly before Leōtius a king, that he wondryng at hys wit, and Eloquence, deſyred hym to ſhewe what ſcience he knewe beſt: to whō he anſwered, that he knewe no ſcience, but was a Philoſopher. At which, for the newnes of the name the kynge aſtonyſhed, aſked hym what was a Philoſopher, & what difference was betwene Philoſophers and other men. To whome Pythagoras ſayde. Mans lyfe ſemeth to me, to be like a cōgregaciō of people gathered to ſee a game, to whyche men reſorte for ſondrye pourpoſes: ſome by theyr owne actiuitie to wynne the worſhip of the game, & other ſome for lucre ſake, to by or ſell ſomwhat, and other ſome myndynge neyther to gaynne nor to profit, come onely to behold and ſee what is done: And in lyke maner men whiche are come vnto thys lyfe, as out of an other lyfe & nature, occupye them ſelues with diligence, to get prayſe or profit, or regardynge neyther, applye theyr myndes to ſerche and to know the nature of thinges, whych ſorte laſt named, we cal Philoſophers, that is to ſaye louers of wyſedome. Thus by thys goodly parable he vttered hys mynde, in the contynuance wherof alſo, he prayſeth and proueth his ſciẽce to be beſt, ſayig: Lyke as he which cõmeth to ſe the game gaine onely, is more liberall, yea and more to bee prayſed than the reſt: ſo lykewyſe he whiche in thys lyfe geueth hys mynde to wyſedome and knowledge, ought more to be accepted than any of the reſt. Saynte Auguſtine ſayeth that he was wel ſkylled in Nicromancye, which may be very wel, for in that time it was muche ſet by, and none thought wyſe, that therin was ignoraunt. Ualerius ſayeth that his hearers worſhipped hym ſo much, ỳ they thought it a great ſinne to forget ought whiche they heard of hym, in diſputynge any matter. Hys wordes were ſo eſtemed that it was a cauſe good and ſuffycient in any matter, to ſaye that Pythagoras ſayde ſo.

He was ſo good a Philoſopher, as ſcarce any deſerueth to be hys matche. He kept iuſtice ſo muche, that after hys death, the autoritie of hys name ruled the people of Italie, which in tyme paſt was called Magna Grecia. He was ſo ſparyng and profitable, that ſome thinke he neuer did eate any daynty meates. He taught many yonge men, whoſe aptnes he knewe alwayes by theyr coūtenaunce, geſture and maners. And he with all his diſciples, lyued in common together, as well in loue, as in other maners. For he taught them, that true frendſhip was, to make one hearte & mynde of a greate many hartes & bodyes. In ſo much that Damon and Pithias which were of hys ſecte, loued ſo together [illegible] ſayeth Ualerius Maximus [illegible] whan Dioniſius the Tirant [illegible] haue kylled the one of them, [illegible] deſiringe licence to go and diſpoſe his goodes before his death, was graunted hys requeſt, yf he coulde get another in the meane while ẏ wold be his pledge, who yf he cam not agayne at the tyme appointed ſhould dye for him: his felowe not regardynge hys lyfe, ſo muche as hys true frendeſhyp, became hys pledge. And the other beynge let go, came agayne at hys tyme appointed, to redeme his felow from hys deathe: whiche faythfulnes in bothe, the tyraunt Dioniſius ſeing, not only forgaue them bothe, but alſo deſyred that he might bee the thyrde of that felowſhip, that had rather dye than to fayle in frendeſhyp. A notable example of moſte conſtante frendeſhyp, and of good inſtruction therin. To one that aſked hym what he thought of wemens weping, he ſaide: There are in a womans eyes, two kyndes of teares: The one of grefe, and the other of deceyte. To a couetous mã he ſayd: O foole thy riches are loſt vpon thee, and are very pouertye: for why, thou art neither the warmer, better fed, nor rycher for thẽ. It was ared hym yf he deſyred to be ryche, to whyche he anſwered, naye, ſayinge: I deſpyſe to haue thoſe ryches, which with lyberalytie are waſted and loſte, and with ſparyng, do ruſt and rot. To one yͤ was gaylye apparelled, and ſpake vncomly thinges, he ſayde: Eyther make thy ſpeche like vnto thy garmentes, or els thy garmẽtes like vnto thy language. It chaunced a foole in Pithagoras preſẽce, to ſay that he had rather be conuerſante among women, than among Philoſophers, to whiche he ſayde: yea, ſwyne had rather lye rowtynge in durt and in mier, than in clere and fayre water. Beinge aſked what newe thinge was in the worlde, he anſwered: nothinge.

Beyng aſked what was Philoſophie, he ſayd: The meditacion or remembraũce of death, labouring dayly to get the ſoule libertie in thys pryſon of the bodye.

He was the firſt among the Grecyans that helde opinion that the ſoule was immortall.

He kept ſchole in Italie, and lyued into a greate age, and after that he was dead, the people reuerenced hym ſo muche, that they made a temple of hys houſe, and worſhypped hym as a GOD.

He floriſhed in the time of Nabuchodonoſer, kynge of Babylon. Hys preceptes, prouerbes, & parables, ſhal folow in theyr places.

Of Thales Mileſius.

Cap. viii.

Thales (as ſayeth Herodotus, Democritus and Duris) had to his father a noble man, called Examius, and to hys mother Cleobilina, of the ſtocke of Cadmus & Agenor: and was borne (ſayeth Plato) vnder Damaſius prince of Athens, and is the firſt that euer was called a Sage, or wiſe man.

He floriſhed at Miletum what tyme Oſeas was iudge in Iſrael, & Romulus Emperour of Rome: what time Sennacherib king of ye Chaldees, ſent the Aſſirians to inhabit Iurye, whiche after the coũtinge of Euſebius, was the .4450. yeare frõ ye creaciõ of the world.

Thys Thales was very well learned, bothe in Aſtronomye and Phiſicke: & wrote manye goodly workes, & was a citizen at Miletum, as Phalerius wryteth, and was come of a noble linage: who after he had diſpatched hys buſynes belõging to ẏ common weale, gaue hymſelfe to the ſearchynge out of naturall cauſes. And ſurely he was a profitable counſayler to the common weale. For whan as Creſus demaunded to haue had his felowes, he would not graunt to it, which afterward whã Cyrus had gotten the victory, was cauſe of ſauyng theyr cytie. Heraclides ſayeth that he lyued ſolytarilye, but ſome ſaye he toke a wyfe, and had a chylde called Cidiſtus, but other ſaye that he lyued chaſte all his life long: & whan it was aſked him why he would not get childrẽ, he anſwered, becauſe he would not be bound to loue them. Whan his mother cryed on him continuallye to take a wyfe, he woulde ſaye he was to young: & afterward whan hys youth was paſte, and his mother ſtill importunate, he would ſaye it was out of ſeaſon, & to late.

He woulde ſaye alwayes he was bounde to thanke Fortune, but for thre cauſes chefely: firſt becauſe he had reaſō, and was not a beaſt: ſecondlye becauſe he was a man, and not a womā: thyrdly becauſe he was borne a Grecian and no Barbarian. He ſayd there was no difference betwene deathe and lyfe, and beeyng axed therefore why he dyed not, becauſe (ꝙ he) I ſhoulde than make a difference: when he was aſked whether God knowe mens euil workes: yea (ꝙ he) & theyr thoughtes too. To an aduoutrer that axed him whether he myght ſweare that he was no aduoutrer, he ſayde: Periurye is not worſe then aduoutry. Whã he was aſked what thyng was hardeſt? He anſwered: A mã to know himſelfe: and what was eſieſt? He ſaid to admoniſh other: what was ſweateſt? For a mã (ſaith he) to vſe that he hath: what is god? That ỹ lacketh beginning and ende. And whan he was aſked what was the moſte difficill & ſeldeſt ſene thing? He anſwered: an olde Tyrant. A ſelde ſene thyng in dede, for God eyther taketh them awaye before they be old, or els ere theyr old age chaũgeth their heartes. Being demaunded howe a man myght beſt ſuffre aduerſitie: To ſee (ſayde he) his enemies in worſe plyght than hymſelfe. It was ared hym howe we might lyue beſt & moſt righteouſly: to which he aſwered: In flying thoſe thiges our ſelues, which we reproue in other. Beeyng ared

who

who was happye, he ſayde: he that hathe hys bodyly healthe, is fortunate in ryches, not of a vayne mynde but learned.

Theſe are parte of his wyttye aunſwers, hys preceptes, prouerbes, and Semblables, ſhall be ſpoken of in theyr places.

This Thales as witneſſeth Appollidorus, lyued. lxxviii. yeares. Soſicrates ſayeth lxxx. yeares, & that he dyed in ẏ. lviii. Olimpiade, & floriſhed in Creſꝰ time, to whom he promiſed, that he woulde cauſe ẏ ryuer Alin, to rūne backwardes againſt ẏ ſtreme. There were many more of this name as teſtifieth Demetrius, Duris, & Dioniſius: but this Thales Mileſius ẏ ſage, being olde, & worne in age, dyed of heate & thirſt, whiles he behelde a triumph. Some ſaye ẏ as he went forthe of hys houſe to beholde the ſtarres, he fel downe ſodaynly into a pit, & was therfore mocked of an old wyfe that he kept in his houſe, with this ſaying: O Thales, how thinkeſt thou to cōprehende thoſe thynges that are in heauen, that canſt not ſee ſuche thinges as are before thyne iyes.

¶ Of Solon Salaminus. Cap. ix.

Lyke as there is amonge writers great varyaunce (as I ſayde before) about the firſt Philoſopher, euē ſo is there great cōtencion, which were the ſeuen ſages: but as theyr variaunce maketh doutfull which were ẏ perſons, ſo theyr whole cōſēt aſſureth that there were ſuche. And forbecauſe we entende, not ſo muche to ſhewe the perſones and names, as theyr good doctryne, therfore it ſhalbe ſufficiente that a wyſe and approued Philoſopher hathe ſayde ſuche thynges as to thē are attributed: yet as for good cauſes, I haue allowed Socrates for ẏ firſt moral Philoſopher, after Laertiꝰ mynde, ſo do I beſt alowe Laertiꝰ iudgemēt in this matter, which ſayeth that theſe were they: Thales, Solō, Periander, Cleobulꝰ, Chilon, Bias, & Pittachus.

Of whom although Periander were a tirant, yet becauſe ẏ for his good doctrine he hath of the learned long time been allowed, therefore ſhall he enioye that for me, whiche they haue all geuen hym.

Of Thales ye haue hearde already, after whom Solon is next, which was the ſonne of Eriſtides, and was borne in Salamina, and thereof was called Salaminꝰ. He gaue manye good lawes, and dyd many noble dedes, worthy to bee remembred: Among which this is

verye

very notable. After that the Atheniens and Megarences, had made greate warre and ſore ſlaughter betwene them, to haue had the ſeignory of hys country Salamina, and were both ſore weryed with warres, they made a lawe at Athens, that no manne payne of his head, ſhoulde ſpeake or perſwade ought to chalenge the ylande any more. Than Solon beyng troubled and thoughfull for hys crowntrey, fearyng leſte with holdyng hys peace, he ſhould doe ſmall good to the cōmon weale: & again if he ſhould ſpeake, it ſhould be for his hurte, ſodaynlye fayned hymſelfe madde: thinking therby, not onely to ſpeake, but alſo to doe ſuche thinges as were forbydden. And diſguiſyng hymſelfe he ranne abrode among the hartles people, and there in the maner of a cryer, he perſwaded the people ỹ whiche was forbydden, & ſtyrred vp theyr myndes ſo muche, that incontinẽt they began warre, to obtayne the yland, and ſo at laſt they got it. He perſwaded them alſo to chalenge Cherſoneſũ a citie in Tracie, affirming that it was theyr right. And by this meanes ſo wan ỹ peoples loue, that they gladly would haue made him Ruler: but as ſaith Soſicrates, he had a neyghbour called Piſiſtratꝰ whiche trayterouſly endeuoured to hurte him: whereof as ſone as he had knowlege, he armed himſelfe, & wẽt into ỹ ſtreate, & whan he had called a great company about him, he diſcouered Piſiſtratus treaſon, and not onelye that, but ſayde alſo that he was ready to amend it, & would be glad to fyght for his lybertye, ſaying.

Ye men of Athenes, I am wyſer

then ſome, ⁊ valianter then other ſome: I am wyſer than thoſe that marke not Piſiſtratꝰ: ⁊ I am valianter than thoſe, whiche knowe hym, and dare not for feare ſhewe what he is. But the Senate that tooke Piſiſtratus parte, ſayde he was mad: and whan he ſawe he coulde haue no redreſſe, he layde downe hys harneys before them, and ſayde: O countrey, I haue alwayes holpe the both with worde and dede: And then ſayled into Cipres, and there met with Creſus, who demaũding of him whom he thought happy, he ſayde: Thelus of Athens, and Byto, and ſuch other, whiche all menne ſpake of. Another tyme whan Creſus had garnyſhed hymſelfe rychelye, and was ſette in hys hygh trone: he aſked hym, yf euer he had ſeene a more gorgeous ſight: yea (ꝙ he) both Capons, Feſantes, and Pecockes, for theyr goodlye colours are naturall. From Creſus he wẽt into Cilicia, and there buylded a citie, & after his owne name called it Solos. He made many good lawes for ſuche as wer warriers: For yf any had gotte victorye, he ſhould haue a great reward for his labour: & ſuche as were ſlaine, had theyr wyfe and children founde of the common purſe euer after. He made a law, yͭ no executour ſhould dwell with any orphans mother, nor that any ſhould be executour to whom after yͤ heyres death his goodes ſhall belonge. And that no ryng or ſeale maker ſhould kepe yͤ printe of any olde ſeale. And that whoſo euer had put out a mannes eye, ſhall loſe both his owne for it. And that whoſoeuer tooke ought that was not his owne, ſhould dye for it.

for it. And that yf any gouerner were found dronken, to dye for it. And that no man ſhould geue any dowrye with his daughter: with manye moe good lawes. When he was demaunded why he made no lawe againſt ſuche as kylled their father or mother? He anſwered, becauſe it is a deſperate miſchife. Being demaũded how men might beſt kepe them from breakyng the lawe: he ſayde: yf ſuche as haue no wrong be as ſorye and carefull, as thoſe that are wronged. He would ſaye to ryche men: Aboundaunce groweth frõ riches, and diſdayne out of aboũdaunce. He wrote manye bokes, both of verſes, lawes, & other matters, beſides many goodly epiſtles. He floriſhed in the .xlvi. Olimpiade, and was prince of Athens the .iii. yeare, whiche was from the worldes creacion. 4605.

yeares: he lyued .lxxx. yeares, and dyed in Cipres, commaundyng his ſeruauntes to carye his bones to Salomina, and there beyng made in poulder, to ſowe them aboute the citie. Diſcorides writeth that when he was aſked why he wept for his ſonnes death, ſith it profited hym nothyng: He anſwered: euē for this cauſe I wepe, becauſe I can profit hym nothyng. Thus muche of his lawes, and anſwers: the reſt of his ſayinges ſhalbe ſpoken of, in theyr places.

¶ Of Chylo the Lacedemonien.

Cap. x.

Chylo the ſonne of Damagetus, was borne in Lacedemonia. He wrote many verſes, and helde an opinion that man by reaſon , myght comprehende the foreknowlege of thynges to come,by the myght and power of hys manhode. There were in his tyme (as ſayeth Soſicrates and Pamphilia) dyuers offyces : of whiche one was moſte noble , and the officers called Ephori, whiche were kynges felowes . Wherfore his brother being angry becauſe he woulde not take that office,ſith he hymſelfe had been in it before: O brother(q̄ he) I can ſuffre wrong, and ſo canſt not thou. This man (as Herodotus writeth in the firſt booke of his hiſtories) ſeyng on a time Hipocrates ſacrifice and veſſels in Olimpo, to burne without helpe of fier, counſelled him, either to lyue chaſte,or yf he were maryed,to put away his wife, & ſley his children. Some ſay yͤ when Eſop (whiche was in his tyme) aſked hym what Jupiter dyd, he anſwered: he mekeneth the myghty and exalteth the lowelye. Beeyng demaunded wherin ẏ learned differed from the ignorante, he anſwered: In theyr good hope. To hym ẏ aſked what was harde, he ſayd: to kepe cloſe ſecrete counſayle, to kepe a man from ydlenes, & to ſuffre wronge. He lyued ſo well, that whan he was olde, he ſayd that he neuer in his life, to his knowlege, had done any euyll: ſaue that on a tyme whan he ſhoulde haue been iudge amõg his frendes, & would do nothyng contrary to the lawe, he perſwaded one to appele from him to ſome other iudge, that therby he myght both kepe the lawe, & alſo his frend. The Grekes reioyſed in hym muche, becauſe he prophecied of Cithera, an ylonde of Laconia. For when he had well aduiſed, both the nature and ſituation therof: woulde to God (ꝙ he) that eyther this ylond had neuer been, orels that it had been drowned as ſone as it was ſene: A worthy and prophetlyke ſaying. For Demaratus flying from Lacedemonia, counſayled Xerxes to kepe a nauye of ſhippes in that ylonde. And ſurelye yf he had perſwaded hym therto, he ſhoulde haue gotte great riches by Grecia. And afterwarde Niceas, (after he had warred at Peloponeſꝰ) ouercame that place, and made it a refuge for the menne of Athens, and afflicted ſore the Lacedemoniens. He was briefe in communicacion, in ſomuche that briefe ſpeaking was of his name, called Chilonia. He was aboute the. li. Olimpiade. In which tyme ESOPUS the oratoure was in hys flowers:

whiche was in the yeare from the worldes creacion. 4624. he dyed at Piſa, ſayth Hermippus, whyle he kiſſed his ſone, that was crowned in Olimpia, beyng ouercome both wyth ioy and alſo with age. The reſt of his ſayinges ſhalbe ſpoken of in theyr places.

¶ Of Byas Prienneus. Cap. xi.

BYAS Prienneus, (as ſaith Diogenes,) was borne in Priena. His fathers name was Teutamius. Satirus appoynteth him the firſt of the ſeuen ſages. And manye geſſe yͭ he was very ryche. Phanodicus wryteth that he redemed many wenches of Meſſena, whiche were captiues, &

brought

broughte them vp as hys owne daughters: & afterwardes, geuing thē dowries, ſent thē home agayne to theyre countreye, vnto theyr frendes. Not long after, certayne fyſhers founde a golden treſtle or triuet, on whiche was wrytten, Sapienti, that is to ſaye: Geue this to a wyſe man. Whiche when the forenamed wenches fathers hearde of, they ſayde Bias was a wyſeman, & ſent it him: but whan he ſawe it, he ſayde Apollo was a wiſeman, & that he had ſent it him. We finde yͭ whē his countrey Priena was beſiged of Aliattes, he fed .ii. mules for the nones, inſomuche that they were exceding fat, and droue them forthe into hys enemyes tentes: which whan Aliattes ſaw, he was amaſed, thinkyng by the fatnes of them, that they had had great plētye of all thynges. And therefore myndyng to areyſe the ſiege, he ſent a meſſenger into the citie, to ſerche yͤ truth. And whan Bias perceyued the kynges entēt, he made many gret heapes of ſand to be couered with wheate, & ſhewed them to the meſſenger: which whan yͤ king knewe, thynkynge that they had had great plentie of vitailes, made peace with them, and ſet cōmaundemēt to Bias to come vnto him, to whiche Bias anſwered: I commaunde the kynge to eate onyons & to wepe. He wrote about.ii.M. verſes. Beynge aſked what was difficill: he ſayd: to take in good worth aduerſitie after proſperitie. On a tyme he ſailed amōg wicked men, and whan the ſhip was ſore ſhaken with greate tempeſte, and thoſe wicked men called vpō God: peace (ꝙ he) leſte he ſee you ſayling from hence. To a wicked man that aſked him what was goodnes, he gaue no anſwere. And whan he aſked why he anſwered hym not, he ſayde: becauſe thou enquireſte of that, whych pertayneth not to the. He wold ſaye that he had rather be iudge among his enemies, than amonge hys frendes: for of his enemies he ſhould make one his frẽd, but amonge his frendes he ſhoulde make one his foe. Being aſked in what dede a man reioyſed moſt, he anſwered: whã he gaineth. He was a good orator, and when he was very olde, as he pleaded a cauſe for one of hys frendes, after he had done hys oraciõ, beyng weary and faynt with ſpeakyng, he reſted hys head in his nephewes lappe, which was hys daughters ſonne: and whan his aduerſary began afreſh and had fyniſhed, and the iudges had geuen theyr ſentence on hys ſide, whoſe part Byas toke, aſſone as the iudgement was ended, he was found dead in his nephewes boſō, which buryed him worthely. And the citizens of Priena, dedycated a chappell to him, whiche is called Teutonium. He woulde ſay alway the greater part are euell. The reſte of hys ſayinges ſhalbee ſpoken of, in theyr places.

¶ Of Periander. Cap. xii.

PEriander as ſayth Heraclides, was borne in Corinth, hys fathers name was Cipcelus, he maryed a wyfe called Licydes, whiche was yͤ daughter of Procleus, a tiraunt of Epidaur, and by her had two ſōnes: the one called Cipſelus, and the other Lycophrone, of which yͤ yonger was very wiſe, but thelder was a foole. This Periāder was wel learned:

And wrot a boke of .ii. M. verſes: neuertheles he was a Tirãt, & exerciſed ſo much his tyranny, that al men did hate him: he was about the .xxxviii. Olimpiade in Solons time. And he executed his Tirãny xl. yeares. Some ſaye there were two Perianders, thone a tirant, yͤ other a Philoſopher, which might well be: neuertheleſſe this Tyrant is he, whome Laertius reckneth for one of the ſeuẽ ſages, whoſe opinion I allowe not. For lyke as he for his euil doctrine diſaloweth Orpheus to be a Philoſopher, ſo I for his euil liuing, diſalowe Periander to be any of the ſeuẽ ſages, although he haue written many wiſe ſayinges. For as in Philoſophy nothig is leſſe alowed thã ignoraũce, ſo in wiſedom nothing is more abhorred than Tiranny, in which this Periander excelled: in-ſo much ỹ whan he was demaunded why he continued in his tyranny? because it is daũgerous (q̃ he) for a man to yelde hym ſelfe eyther of his owne accord, or els againſt hys wyll. Neuertheleſſe he woulde ſaye (as wicked Hannibal ſayde of peace) th[illegible] who ſo would reigne in ſuertye, ought to endeuour them to haue theyr ſubiectes obedyente with loue, and not with force: And yet he hym ſelfe ſought nothynge leſſe. For on a time he beyng very angry, flong his wife beyng great w childe downe a payre of ſtaires, and trode her vnder hys feete, and ſo kylled her. And ſent away hys ſõne Licophorna, because he mourned for hys mother, and draue him vnto Corcira. And afterwarde whan he him ſelfe was very olde, he ſent for hym agayne: ỹ he might w hys owne handes haue played the tyrant with him: whiche when the men of Corcira knewe, they put hym to deathe them ſelues, to delyuer hym from his fathers tyranny. And whan Periāder heard that, rageyng in his fury, he toke all theyr chyldren, and ſente them to Aliattes a tirāt to be ſlaine: but whan the ſhyppe wherein they wer, approched vnto Samos, they vowyng to Juno, were ſaued of yͤ Samnites: whiche whan Periander hearde of, he beyng .lxxx. yeare olde, what with ſorowe and what wͭ woodnes, dyed. This was hys lyfe, which ſhould not haue ben rehearſed, ſaue that for hys good ſayinges, whiche ſhalbe ſpoken of in theyr places. Neither wolde we that any man ſhulde take example hereby, but rather ſhulde ſee howe ſhamefull a thing it is, to haue the like conditions.

Of Anacharſis. Cap.xiii.

ANacharſis the Scithiā, was ẏ ſonne of Gnurus, brother to Caduidus kynge of Scythia. But hys mother was a Grecyen. By reaſon whereof he was learned in bothe the languages, & wrote muche bothe of the Scithians and Greciens lawes, and alſo of warres & marciall affayres. Soſicrates ſayth that he was at Athens in ẏ .xlvii. Olimpiade vnder ẏ Prince Eucrates. And Hermyppus ſayeth that he wente to Solons houſe, and when he was at hys gate, deſyred one of the houſe, to tel Solon that Anacharſys was withoute, who deſyred greatly yf he might, to be his geſt, and haue hys acquayntaunce: whan the ſeruaunte had tolde

Solon hys meſſage, he ſente hym word agayne that he made geſtes of his owne coũtrey folkes: which whan Anacharſis heard, he went in boldly, and ſayde: Nowe am I in my countrey. And whan Solon ſaw hys wit and wiſedome, he admitted hym, not onely for a geſte, but alſo for a princypall frende.

He had this one goodly ſaying, worthy to be noted. The vine bringeth forth .iii. grapes: the firſte of pleaſure, ẏ ſecond of dronkennes, and the thyrde of ſorowe. Beynge aſked what ſhould cauſe a manne moſt to be ſobre, he ſaid: to behold, ſe, and remembre ẏ filthy beaſtlines of dronkardes. Beynge on a tyme in a ſhip, after that he knewe it was but .iiii. ynches thicke, he ſayde that they were nyghe death that ſayled. Beynge aſked what ſhyp was moſte ſure: that (ꝙ he) ẏ cummeth ſafe to the hauen. Whan he was demaunded whether there were moe dead then alyue: he aſked in whiche ſyde he ſhulde count mariners. Beyng vpbrayded of a man of Athens, becauſe he was a Scithian: in deede (quod he) my countrey is a reproche to me, but thou art a reproche to thy cou̅trey. To one that aſked hym yf a wiſeman myght mary a wyfe, he ſayde: what thynkeſt thou that I am? & when the other affirmed yͭ he was a wiſe man: wel (ꝙ he) I haue maryed a wyfe. When he was reproued of fearfulnes, he ſayd that hys fearfulnes cauſed him to abſtayne from ſinne. To a woma̅ that ſayde he was foule and yl fauoured, he ſayde: thou arte ſo foule and fylthy a myrrour, that my bewty can not bee ſene in the. Whan it was ared hym why wyſemen woulde aſke counſayle, he anſwered: for feare of mingling theyr wylles wͭ theyr wyttes. To a paynter yͭ was become a Phiſicion, he ſayde: The faultes that thou madeſt before in thy workes, might ſone bee eſpied: but them yͭ thou makeſt now, are hyd vnder the yearthe. For dead mens diſeaſes are buried wͭ them.

Beynge aſked what was bothe good and euyl to a man, he anſwered: the tonge. He wolde ſaye that yͭ market was a place appoynted for men to deceyue in, and to apply them ſelues to auaryce. To a yong man that was hys geſte, whyche ſlaundered him, he ſaid: wel young mā, yf whyle thou art young thou canſte not ſuffre wyne, whan thou art olde, thou muſt be contēt with water. He was the firſte (as ſome thynke) yͭ inuented the anker. He was long tyme wyth Solon, and thence returned into hys owne countrey, and there intendynge to chaunge theyr lawes, and to haue eſtabliſhed ẏ Greciēs lawes, was ſlayne of hys brother with a ſhaft, as he rode on huntyng: & whan he felt his deathes wounde, he ſayde: I haue bene preſerued in Grecia, by wyſdome and learnynge: but at home and in my countrey, I periſh through enuye. Some wryte that he was ſlayne, while he was ſacrifiſyng after the maner of the Greciēs. The reſt of his ſayinges ſhal be ſpoken of, in theyr places.

¶ Of Myſon. Cap. xiiii.

Of thys Miſō is great variaunce among wryters, and all throughe the doutfulnes of Apollos anſwere: For whan Anacharſis ared of Apollo who was wiſer than he, he anſwered:

red: Ecius, Myſon, Cheneus: but ſome ſaye that Apollo ſayde not Ecius, but Eteus: and ſo they aſke what Eteus is. Parmenides ſaith it is a village of Laconia, in which Miſon was borne. But Soſicrates ſayth, that his father was called Eteus, and hys mother Cheneum. Euthyphron ſayth that he was of Crete, & that Heraclides Pōticꝰ was his father: but Anaxilaus ſayth that he was of Archadia: thus there is cōtrouerſy about him, in whiche I allowe beſt Soſicrates mynde. But after that Apollo had geuē this anſwere, Anacharcides beynge troubled therw, came vnto Miſō, in the Sommer tymē, and founde him makynge a ſhare for hys plowe, and mockyng hym therfore, ſayd: ywis Miſō it is no meete tyme to go to Plowe nowe: No (ꝙ he) but it is mete ynough

nough to prepare ⁊ make it ready. He lyued ſolitarylye, and whan a man by chaunce met him laughing to him ſelfe, and ared him why he laughed ſo, ſith no man was preſẽt there wͭ him, he āſwered: Euē therfore do I laughe. He wrote many goodly workes, ⁊ died whā he was 77. yere olde. Hys goodly ſayinges ſhalbe ſpoken of in theyr places.

¶ Of Epimenides. Cap.xv.

Theopompus ſayeth that Pheſtius was Epimenides father. Other ſay that Doſiades was: other ſome ſaye Ageſiarchꝰ. He was borne in Crete in a ſtrete called Gnoſꝰ. This Epimenides beynge on a tyme ſent of hys father into the countreye, to fetche home a ſheepe: about nonetyde as he trauayled wͭ the ſheepe on hys necke, beyng weary, he wēt into a caue, and ſlepte. lvii. yeare.

And whan he waked, he ſoughte for the ſhepe, and becauſe he coulde not fynde hym, he wente backe agayne into the fyelde, and whan he ſawe that al thinges were chaunged, beyng greatly aſtoniſhed, he returned to yͤ towne: and whan he wolde haue entred into hys owne houſe, they aſked who he was: and whan he ſaw his yonger brother, he was ſo olde yͭ he knew him not: but at laſt after much cōmunication he tolde his brother al that had chaunced hym: which whan it was noyſed abrode, euery mā toke hym for one highe in Goddes fauoure.

Wherfore on a tyme, whan as the Atheniens were plaged with the peſtilēce, & were coūſailed of Apollo to pourge theyr cytie, they ſente for Niceas & him vnto Crete: who whan he was come to Athēs, purged it in thys maner. He toke ſhepe

bothe

both white and blacke, ⁊ brought them into a ſhepecote,and ſuffered them to goe thence whyther they wolde:commaundyng thoſe which folowed them,to ſacrifice them to God,in the place where they firſte laye downe:which done the plage ceaſed. The Atheniens deliuered thus from deſtruction, gaue hym a great ſūme of money ,and alſo a ſhip to cary him againe into Crete: but he forſakyng theyr money,onely deſired theyr frendſhip, ⁊ ſo departed. A lytle after that he was come home he dyed,beyng .cxcvii. yeres olde,as ſayeth Phaſgo: but as his countrey folke ſay,he lyued 299.yeres. He wrote many workes in proſe ⁊ in verſe,of whiche ſomwhat ſhalbee ſhewed in theyr places. Some thinke that he died not at that age,but fell aſlepe agayne vntyll an other tyme.

¶ Of Anaxagoras. Cap. xvi.

Anaxagoras was an excedyng well learned man, and came of a good ſtocke: his fathers name is Eubulus. He was very wyttye in Philoſophye, and wrote muche thereof. He was of a noble courage & very lyberall: for why, he gaue away all his patrimonye. And whan his frendes reproued hym therfore, & ſayde that he toke no care for his goodes: what nede I (q he) ſith ye take care therfore? At laſt he wente from them, and gaue his mynde altogether to the ſtudye of Philoſophye, regardyng neyther the common weale nor yet his owne profit: inſomuche that whan one aſked hym yf he regarded not his countrey, he aunſwered: yes, the chefeſt thyng that

I care for, is my crountrey: poyntyng with his finger, towarde the heauen. He was in Xerxes tyme: And beganne to treate of Philoſophy at Athens (as ſayeth Valerius) whā he was but .xx. yeare old, and taryed there .xxx. yeares. He ſayde that the Sunne was made of burnyng yron, and that there were mountaines and vallayes in yͤ moone. Some ſayde that he told before of a ſtone yͤ fell from heauen into the flud Egis. To one that aſked him yf the mountaynes Lampſaceni ſhoulde euer be parte of the ſea: yes (q̄ he) yf the tyme fayle not. Beeyng aſked for what entente he was borne, he ſayde: to beholde the heauen, the ſunne, and moone. To a man yͤ was very pēſyue and heauy, becauſe he ſhould dye in a ſtraunge coūtrey, he ſayd: be of good chere frend, for the way that goeth downe to hell, is euery where.

Sylenus wryteth that in prince Dimilus tyme, there fell a ſtone from heauen, and that Anaxagoras therthrough held opinion that Heauen was made of ſtones, and that but for the greate compaſſe of the buildyng, it woulde ſodaynlye fall. Sotion ſayeth that he was accuſed for this & ſuche lyke matters, & loſte muche of his goodes therefore, and was banyſhed. But other wryte that Thucidides accuſed hym of treaſon, and he beyng abſence, was therfore condemned, at whiche tyme alſo his chyldren dyed. And when it was tolde hym howe he was condemned, and his children dead, as touching his condemnacion, he ſayde: nature hath geuen lyke ſentence bothe of my condemners and me.

And as touchyng his children, he ſayde: I knowe that I begot mortal creatures: neuertheleſſe afterwarde he was ſaued by Pericles, and departed from Athens vnto Lampſacum, & beeyng .lxii. yeares olde, dyed there. Beeyng aſked of yͤ citie, yf he would haue any thing done for hym: he wylled that the ſame moneth in which he dyed, the childrē of the towne ſhould yerely playe: And that they ſhoulde kepe yͤ cuſtome for euer: whiche graunted, they buryed hym honorably, and ſet vp a goodly Epitaphe vpõ his toumbe. His goodly ſayinges ſhalbe ſpoken of in theyr places.

¶ Of Phericides. Cap. xvii.

Phericydes the ſonne of Badis (as ſayeth Alexander) was a Sirian borne, and was an hearer of Pittachus. Theopompus affirmeth hym to be the firſte that euer wrote of nature, ⁊ of the goddes, among yͤ Grecians. Many maruayles are wrytten of hym. For as he walked by the ſea ſyde at Samos, beholdyng a ſhyp ſaylyng ſwyftlye with full ſayles, he prophecied that within a lytle whyle, it ſhould be drowned: And as he ſayde, it came to paſſe euen in his owne ſight. After yͭ he prophecied (as there was in dede) that yͤ thyrd yeare after, there ſhould be an yearthquake. Not longe after whan he was at Maſſena in the game place, he coũſailed one Perilaus a ſtraũger, to get him thence, ⁊ al his houſehold, with as muche ſpede as myght be: whoſe coũſaile he not regardyng, was taken not long after, with the towne ⁊ all, of his enemyes. He would ſaye to the Lacedemoniãs, that neither golde nor ſyluer ought to be worſhipped, and ẏ Hercules in his ſlepe gaue him that commaundement, which Hercules alſo theſame tyme, commaunded the Prynces to obeye Phericides: Some apply this to Pythagoras. Hirmippus ſayeth, that whã there was great warre betwene the Epheſiãs and Magneſians, he beyng deſyrous that ẏ Epheſians myght wynne the victorye, aſked one that paſſed by, of whence he was: whom confeſſyng hymſelfe to be an Epheſian, he cõmaunded to draw *him by the legges*, and to laye hym in the Magneſian field, ſaying: Deſyre the citizens that whan they haue got ẏ victorye, they bury me (which am Phericides) in this ſame place: whiche when the citizens knewe, they were in good hope of victory. And the nexte daye, they ouercame

the

yͤ Magneſians in battaile, ⁊ founde Phericydes dead, and buryed hym honorably. But ſome ſaye that he flonge hymſelfe downe headlong from an hill called Coriciā, ⁊ ſo to haue died, ⁊ to be buried at Delos. Otherſome ſay, that he dyed, being cōſumed wͭ lice. Ariſtoxenus ſaith, yͭ whan Pithagoras which came to viſyt hym, demaunded howe he did, that he putting his finger out at the dore, ſayde: behold thy ſelfe, which anſwer afterward among learned mē became a byworde. He wrote an epiſtle to Thales, wherin he prophecied of his own death, ſaying that he ſwarmed ful of lyce, and that he had a feyuer, and whā any of his frēdes ared how he did, he ſhewed them his lowſye fynger out thorough the dore, and deſyred them that the nexte day after they ſhoulde come to his buryall.

¶ Of Socrates. Cap.xviii.

Socrates (as ſayeth Plato) the ſonne of Sophroniſcus, a Lapidarie, & his mother Phenareta, a mydwyfe, was borne at Athens: a mã of a wonderfull wyt, and as ſome ſay, was an hearer of Anaxagoras and of Damon. But Duris ſayeth that he was a ſeruant, and that he graued in ſtone, and that the Gracie, three goodly ymages, were of his caruing: wherfore Tymõ calleth hym a caruer of ſtones, and a vayne Greke Poete, and a ſubtyll oratoure. For in his oracions, he was ſharpe and prompt, and was therfore forbydden to teache it, by 30. Tyrantes, as ſayth Xenophon. But (as ſayeth Fauorinus,) he with his diſciple Eſchines, opened the fieldes of the oratorye crafte. He got money to fynde himſelfe withal, by his handy worke: frō whiche Crito delyuered hym, becauſe of his wiſdome, and became his ſcholer, as Byzantius ſayth. But after that Socrates perceyued ẏ there was no fruite in the ſpeculacion of naturall Philoſophye, and that it was not greatly neceſſarye to the outwarde maners of lyuyng, he brought in ẏ kynde called Ethick, that is morall Philoſophye, and taught it daylye both in ẏ ſhoppes and ſtretes, and exhorted the people chiefly to learne thoſe thinges, which ſhould inſtruct them in maners, whiche were nedefull to bee vſed in theyr houſes. He vſed ſomtyme through vehemencie of hys communicacion, to ſhake his hād, and ſtyr his finger, yea & to plucke hymſelfe by the heere alſo, & was therfore mocked of many, whiche he ſuffered paciently. And was ſo paciente, that whan one had ſpurned hym, he ſuffered him: & beeyng axed why he ſtroke not agayne, he aſked yf an aſſe had kycked hym, yf he ſhould kycke agayne. Whan Euripedes had geuē hym a worke of Heraclitus to reade, and aſked hym what he thought by it, he anſwered: ſuche thinges as I vnderſtande are very miſticall, and ſo I thynke thoſe be whiche I vnderſtande not: But ſuerly they lacke ſome Apollo to expounde them. He toke greate care in the exerciſe of hys body, and he was of a comely behauyoure, he was alſo a good warryer, for whan Xenophon was in the warre fallen from his horſe, he caught hym, & ſaued hym. Another tyme whan the Atheniences fled all awaye haſtely, he hymſelfe went leyſerly alone, lokyng backe oftentymes priuely, and watching to reuenge hym, yf any man wyth his ſweard durſt venter to inuade his felowes: he warred alſo by ſea, and whā he had valiantly fought & ouercome his enemyes, he gaue wyllyngly the victory to Alcibiades, whome (ſayeth Ariſtippus) he loued greatly. He was of a conſtāt mynde, and of inuincible reaſon, & excedyng carefull for the common weale, he was alſo thriftie and cōtynente. Whan Alcibiades would haue geuen hym muche lyme and ſande to buylde hym an houſe, he ſayde: if I lacked ſhoes, and thou wouldeſt geue me an whole hyde, to make me a payre, ſhoulde I not be mocked, if I toke it. Whē he behelde many tymes the multitude of thynges ẏ were ſolde, he would ſay: Good Lorde ſo many thinges ther be that I nede not. He would ſaye commonlye that golde, ſylke, and purple, & other ſuche thinges, were more meete to ſet forthe tragedyes, than neceſſarye to be vſed. He lyued ſo ſparely and temperatly, yͭ many tymes when there were plages in Athens, he only his ſelfe alone, was neuer ſicke. Ariſtotle ſayth that he had two wyues, the firſt Xantippe, of whome he begat Lamprocles: & thother Mirtone Ariſtides daughter, whom he toke without any dowrye, of whome he begat Sophroniſcus, and Menexenus. Satyrus and Hieronimus Rhodius ſaye, that he had both at once. For the Atheniences beeyng conſumed with warres, and marayne of people, to augmēt yͤ citie, decreed that euery mā ſhould haue two wyues: the one a citizen, & the other what he woulde, to begette chyldren of both: which lawe Socrates obeyed. He deſpiſed greatly ſuche as were proude ⁊ high mynded, and wranglers. He gloryed greatly in poore fare. And ſayde yͤ ſuche were moſt lyke vnto God, as lacked feweſt thynges. He had a greate gyfte both in perſwading ⁊ alſo in diſwading. For he (as ſayth Xenophon) perſwaded a yong mā which was merciles and cruell againſt his mother, to reuerēce her: he diſwaded alſo Platoes brother, which was deſyrous to haue come into the common weale, ⁊ cauſed hym to leaue of, becauſe he was rude ⁊ ignorant in thinges. Beyng aſked what was yͤ honour of yong men, he anſwered: to attempte nothing to much. To him that aſked him whether it were better to mary or no: he ſayde: whiche ſoeuer yͧ doe, it ſhall repente thee. He would ſaye that he wondred much at mē whiche with great diligence, endeuored to carue and make ſtones lyke men, ⁊ tooke ſo lytle heede to themſelues, that they both ſemed, and were lyke vnto ſtones. He exhorted yong men to beholde themſelues oft in a loking glaſſe, to the intent that yf they were bewtifull and well fourmed, they ſhould doe ſuche thynges as becommed theyr ſhape: but and yf they were ylfauoured, that they ſhould with learnyng and good maners hyde theyr deformitee. Whã he on a tyme had bydden many riche men to diner, ⁊ his wyfe Xantippe was aſhamed of the ſmall preparaunce that he made, he ſayde: be content wyfe, for of oure geſtes be ſober and honeſt men, they wyll not deſpyſe this chere: and agayn yf they be ryotous and intemperate, we ſhall be ſure they ſhall not ſurfet. He ſayd ſome lyued that they myght eate: but he dyd eate, that he myght lyue. Beeyng on a tyme reuyled, and aſked why he ſpake nothyng? becauſe (ꝙ he) that which he ſpeaketh, pertayneth not to me. O that men coulde nowe adayes ſo take ſuche matters. An other tyme whan it was tolde him ẏ one had ſpoke euyll by hym, he ſayde: he hath not learned as yet to ſaye well. Whan Alcibiades tolde him he coulde not ſuffre ẏ frowardneſſe & ſkolding of Xantippe, as he dyd: no (ꝙ he) but I cã, I am ſo vſed therwith: canſt not ẏ at home ſuffer thy gaggelig geſe? Yes (ꝙ Alcibiades.) for they lay me egges: marye (ꝙ Socrates) and ſo doth Xantippe bring me forth children. On a tyme whan his wyfe in the open ſtrete plucked his cloke from of his backe, and ſome of his acquaintaunce counſayled hym to haue ſtroke her therfore, he ſayde: yea ſyrs ye ſaye well, that whyle we were brawlyng and fyghtyng togyther, euery one of you myght cry: now to it Socrates: Eya, wel ſayde Xantippe, the wittyeſt of the twaine. He counſeled yͤ men ſhould ſo go to their wiues, as horſemen doe to theyr fyerce horſes. With a preaty ſimilitude, he coloured hys pacience, ſaying: lyke as an horſe being broke of an horſe keper, ſuffereth euer after any man to ryde vpon him, ſo I by vſe of Xantippe can ſuffre all other folke. Fynally he daylye ſaying and doyng ſuche thinges, was prayſed of Apollo to be the wyſeſt man that lyued. At whiche dyuers beeyng diſpleaſed, and becauſe that he proued ſomme whiche thought themſelues verye wyſe men, to bee very foles: they not content, cōſpired againſt him, and accuſed hym, ſayinge: Socrates breaketh the lawes of the citye whiche haue bene geuen of our elders, ſuppoſinge that there are no goddes, ⁊ bringyng in other newe ſpirites: (For Socrates held opinion that there was but one God, which was without beginninge ⁊ ending, which had made ⁊ gouerned al thinges, and that the ſoule of man was immortal, and that euery man had .ii. ſpirites aſſigned him by god, whiche he called Demones, of whiche he ſayd yͭ one ſhewed hym thinges to come, and therfore he deſpyſed theyr goddes ⁊ would not worſhip them) ⁊ agaynſt right and lawe he corrupteth our youth: wherfore let hym dye. When thys was put vp agaynſt hym, Liſias a Philoſopher wrot an Apologie for him, which whan he read, he ſayd: Liſias, the oratiõ is [illegible]od and exhaue ſtroke her therfore, he ſayde: yea ſyrs ye ſaye well, that whyle we were brawlyng and fyghtyng togyther, euery one of you myght cry: now to it Socrates: Eya, wel ſayde Xantippe, the wittyeſt of the twaine. He counſeled ẏ men ſhould ſo go to their wiues, as horſemen doe to theyr fyerce horſes. With a preaty ſimilitude, he coloured hys pacience, ſaying: lyke as an horſe being brokē of an horſe keper, ſuffereth euer after any man to ryde vpon him, ſo I by vſe of Xantippo can ſuffre all other folke. Fynally he daylye ſaying and doyng ſuche thinges, was prayſed of Apollo to be the wyſeſt man that lyued. 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When thys was put vp agaynſt hym, Liſias a Philoſopher wrot an Apologie for him, which whan he read, he ſayd: Liſias, the oratiō is good and excellent, but ſurely it is nothig mete for me: (for why it was more iudicial thā ſhould ſeme mete for a Philoſopher:) and whā Liſias demaūded of him ſith it was good, why it was not mete for hym, he ſayde: Garmentes & ſhoes maye be bothe good and fayre, & yet vnfit for me. But while he was iudged, it is ſaid that Plato ſtode vp in his defence, & could not bee ſuffered. And ſo he was condemned by.lxxx.iudges, & caſt into priſon. For whō the prince of Athens was very ſory, but the ſentēce which the iudges had geuē vpon him, whiche was yͭ he ſhould drynke poyſon, could not be reuoked. The kynge had a ſhip fraught with ſacrifices which he offered to his ydols, which than was abrod, and he wolde neuer geue any ſentence vpon any mannes death, before it came to Athens. Wherefore one of Socrates frẽdes called Inclites, coũſayled hym to geue a certayne ſumme of money to the kepers, to let him ſcape away ſecretly, & ſo to go to Rome: but Socrates ſaide he had not ſo muche. Thẽ ſayde Inclytes: I and thy frendes haue ſo muche, whyche we wyll gladly geue to ſaue thy life, yf thou wilt. To which Socrates anſwered: I thanke you and my frẽdes, but ſyth thys citie wherin I muſte ſuffre my death is ẏ naturall place of my byrthe, I had rather die here than els where: for yf I die here in my countrey without deſeruynge, onely becauſe I reproue theyr wickednes, and theyr worſhipping of vayne ydols, and wold haue them worſhip the true God: yf theſe men of myne owne nation perſecute me for ſaying and maintaining truth, euen ſo wyl ſtraungers whereſoener I becom: for I wil neuer ſpare to ſay the truthe. And ſurely ſtrãgers wold haue leſſe mercie on me than mine owne countreye folkes. Being thus mynded, he contynued ſtil in priſon, teaching his ſcholers whyche reſorted to hym, many thinges both of the compoſition of elementes, & alſo of the ſoule: but wold wryte nothing, for he ſayd yͭ wyſedome ought to be wrytten in mennes hartes, and not in beaſtes ſkynnes: neuertheles his diſciple Plato wrot welny al yͭ he taught. A litle before he ſhoulde bee put to death, he deſired yͭ he might bathe hym ſelfe, and ſaye hys orations: whiche he dyd, and called his wife and children, and gaue them good inſtructiõ. And whan he went toward the place where he ſhould periſh hys lyfe, hys wyfe went after hym, cryinge: Alas my huſbande

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dyeth gyltles : to whome he ſayde: why woman woldeſt thou haue me dye otherwyſe. and ſent her away. So when the cup of poyſon was delyuered hym to drynke , hys frẽdes beganne to wepe, wherfore he blamed them, ſaying : I ſent away the wemẽ becauſe they ſhould not do as you do. Than Pollidorus profered hym a precious garment to dye in, to whome he ſayd: hathe not myne owne coate ſerued me to liue in. why than may it not as wel ſerue me to dye in. And thã after he had commended hys ſoule to god, he dranke the cõfectiõ. And as he was in trauaile of death one of his diſciples ſayd: O Socrates well of wiſdome, yet teache vs ſũwhat whyle thy ſpeche laſteth : to whome he anſwered: I can teache you none otherwiſe now dying, thã I taught you in my life time. Thꝰ finiſhed he hys moſt godly life, being .lxx. yeres olde. Hys goodly ſayinges ſhalbe ſpoken of in theyr places.

¶ Of Xenophon. Cap. xix.

XEnophō the ſonne of Gryllus, was borne at Athens, he was ſhamfaſt, & excedinge bewtiful. It is ſayd yͤ Socrates met hym in a narrowe lane, & would not let him paſſe tyll he had anſwered hym to dyuers queſtiōs: & whā he axed hym where mē were made good & bad, whereat he ſtaied & could not tel, Socrates ſayed: cum wͭ me, & learne. And ſo he did, vntil ſuch time as he wēt to Cyrus, whoſe fauour he obteyned & became in great reputacyon with hym, & wrote al his actes. He had a womā called Phileſia which folowed hym, by whom he had two children.

chyldren. He had much trouble in hys lyfe, and was banyſhed, & fled from place to place, tyll he came to Corinth: where he had an houſe. And when the Atheniences entended to ſuccoure the Lacedemonians, he ſent hys two ſonnes called Diodorus & Gryllus, to Athens, to fyght for the Lacedemonians: from whyche battayle Diodorus returned, without doing any great feate: but Gryllus fyghtyng manfully amonge the horſemen, dyed about Mantinia. And when Xenophon (whiche was doyng ſacryfice with his crowne on hys head) heard that hys ſonne was dead, he put of his crowne: but when he afterwardes hearde that he dyed fyghtyng valyantly, he put it on agayne: not ſo ſory for hys death, as ioyous for his valiantyſe. He dyed at the citie Corinthum, as ſayth

Deme-

Demetrius, being very old: a man both good and valyant, experte in rydyng and huntyng, and greatly ſkylled in marcial affayres, as appeareth by hys workes. He was alſo religious, and much intentiue about ſacrifice, and was a folower of Socrates. He wrote .xl. bokes, intytled euery one by a ſondrye name: and Tucidides workes which by negligēce were loſt, he brought to lighte. And was him ſelfe ſo pleaſaunt in his ſtile, ỷ he was called the muſe of Athens. There were more of this name, of whō this is the chyefe, whoſe good ſayinges & preceptes hereafter ſhalbe touched.

Of Ariſtippus. Cap. xx.

ARiſtippus, (as ſayth Eſchines) came to Athẽs, to heare Socrates, whoſe excellente wyſedome was ſpoken of euery where. But whan Socrates was dead, he flattered Dioniſius, and became a courtier. He was a mery witted fellow, and coulde forme him ſelfe meete to all times and places, in ſo muche that Diogenes called hym the kynges hounde. Whã he on a tyme had eſpied Diogenes gathering herbes, and makynge potage, he ſayde: yf thou Diogenes couldeſte flatter Dioniſe, thou ſhouldes not nede to make wortes. To whome Diogenes ſayd: yf thou alſo couldeſt bee contẽt to eate and gather wortes, thou ſhouldeſte not nede to flatter Dioniſe. Whẽ one made his boaſte that he had learned much: he ſayde that learnynge conſiſted not in the greatnes, but in the goodnes. To one that made greate bragges of his ſwymmynge, he ſayde: Art not ỹ aſhamed to boaſt of this whyche euery Delphin can do? Beyng reproued becauſe he hyred a rethorycien to pleade hys cauſe, he ſayde: whã I make a bãket I vſe to hire a coke. When his ſeruaũt whyche iourneyed with hym, was tyred wͭ the wayght of the moneye whyche he caryed, he ſayd: that whyche is to heauy caſt out, and that whyche thou canſt, carye. Byon ſayth, that as he ſayled, perceyuynge that he was in a Pyrates ſhyppe, he toke his moneye and counted it, & than (as agaynſt his will,) let it fal out of hys hande into the ſea, & mourned for it outwardelye, but ſayde inwardly to hym ſelfe: it is better that thys be loſte of me, than I bee loſte for thys. Dioniſiꝰ commaunded that all hys ſeruauntes ſhould daūce in purple robes, which Plato woulde not do, ſayinge: I wyll not put on a womās garmēt. But Ariſtippus dyd, and whan he beganne to daunce, he ſayde: in dronken feaſtes, the ſober offende not. It chaunced that he ſued to Dyoniſius for a frende of hys, and beyng denyed, fell downe before hys fete, ⁊ whan he was reproued therfore, he ſayd: I am not in the fault, but Dioniſius, whiche hath eares in his fete. This ⁊ many like anſwers he gaue, whyche whoſo liſteth to reade, maye loke in yͤ Apothegmes of Eraſmꝰ, where he ſhal fynde ynoughe: whyche becauſe it appertayneth not greatly to oure pourpoſe, we wyl omyt, and entrer of his good preceptes ⁊ prouerbes in the places thereto appoynted.

Of Plato. Cap.xxi.

Plato the ſonne of Ariſtō and Periander, of Solons kynred, was borne at Athēs, in the yere and daye that Apollo was borne, as witneſſeth Appollodorus. Whyche was in the .lxxxviii. Olimpiade. & dyed beig .lxxxiiii. yeres olde. It is ſaid ẏ whan he was borne, there came a ſwarme of bees, & hyued in hys mouth: which Socrates interpreted to bee a ſigne of his great eloquēce. He was a goodly mā of perſō as ſaith Alexander, & was therfore called Plato, which ſome ſaye was for hys eloquence, & ſome for hys greate forhead. He excercyſed him ſelfe in his youth, in wraſtlig, and ſuche like feates: and gaue his minde alſo to paynting, & to write Poeſies, metres, and tragedyes.

He had a ſmall voyce and an eloquente tonge. Socrates dremed yͤ a ſwanne let fall an egge, whyche hatched in hys lappe, and whan it was fethered, it flue vp on hygh, ⁊ ſong exceadyng ſwete ſonges: and the next day whan Platoes father brought hym to ſchole to Socrates: O (ꝙ he) this is the ſwan that I dreamed of: and whan he had learned muche, ⁊ ſhoulde come before Dyonyſe to a ſchole game, wherin learned men ſhoulde ſhew theyr goodly metres, and pythchy writinges, wherin who that excelled had a great rewarde: when he had hearde Socrates declare hys, Plato flong his owne into yͤ fyer, ſayinge: O fyer, Plato hath nede of thy helpe. And whan Socrates was dead, he went into Italye, to Phylolaum, which was of Pithagoras ſecte. From thence he went into Egypt, to heare the prieſtes & the Prophetes: where beynge ſore ſicke, he was healed by one of the prieſtes, with ſea water, by reaſon wherof, he ſayde: The ſea ebbeth & floweth all maner dyſeaſes. He ſayde more ouer, that al the Egiptians were Phiſitions. He determyned alſo to go to ẏ Magicians, but by meanes of the warres that were in Aſia, he chaũged his purpoſe, & returned to Athens: where he abode, and wrote many goodly workes: and drewe together Heraclitꝰ, Pithagoras, and Socrates reaſons. And in ſẽſible thinges he preferred Heraclitus: and in thinges that pertayned to intellygence, he toke Pythagoras parte: and in cyuill matters and morall Phyloſophy, he eſtemed moſte hys maſter Socrates. And drue theſe iii. partes of Philoſophie into one bodye. Satyrus ſaith that he gaue an hundred pounde to Phylolaum, for iii of Pythagoras bokes. He ſayled thryſe into Sicil to ſee the countrey: where as Dioniſius the tyraunt Hermocrates ſonne, cōpelled hym to talke with hym: & when Plato in his cōmunication, ſayde that a tyraūt ought not to do that which was for his owne profit, except he excelled in vertue, the Tyraunt beynge angry therwithall, ſayde: Thy wordes ſauour of olde ydle dottrels tales. And thyne alſo (q Plato) of a yong tyrant. For whyche thys tyraunt woulde haue ſlayne hym, but was entreated otherwyſe, and commaunded hym to be ſolde. And by chaunce there was one Annicer, a Cyrenyake, whyche gaue thyrtye pounde for hym, and ſente hym to Athens amongeſt his frēdes: which inconuenent ſent hym his money agayne, which he in no wiſe wold receyue, allegyng that other men were as worthy to care for Plato as they. And when the tyraunt heard howe Plato had ſped, & was in his coũtrey agayne, he wrote vnto hym, praying him not to ſpeake or write euyll of hym: to whyche requeſte, Plato wrote agayne, that he had not ſo muche ydle tyme as once to remembre hym. Some ſaye, whan the captayne Cabria whyche was gyltye of death, fled, that he (when none els of ẏ citie durſt) wẽt with hym. And whã Crobylus a ſcoffer ſaw hym enter into the caſtel with him, he rayled on him, ſaying: thou goeſt to healpe another, as though thou kneweſt not that we all redye haue thee Socrates poyſon. To whome Plato ſayd: whan I warred for my coũtrey, he ſuffered pe-

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tyl to me: wherfore now for frendſhyps ſake, [illegible] wil do as muche for him. To one whiche because he reproued hym for playing at dyſe, ſayd: thou chydeſt for a ſmall matter: in dede (q̄ he) ẏ thing is ſmall, but the cuſtomable vſe thereof, is no ſmall thyng. To one of hys boyes whiche had diſpleaſed hym, he ſayde: yf I were not angrye, I would trymme the. To one of his ſeruaũtes which had done amiſſe, and excuſed him, ſaying: it was my deſtenye, I coulde doe none otherwiſe, he ſayde: excuſe thy ſelfe no more than, for it is thy deſtenie alſo to be puniſhed. He dyed in the ſcholes as ſome ſay, beyng broken in the myddes, and was buryed in Athens. His notable ſentences ſhall be added in theyr places.

¶ Of Xenocrates. Cap.xxii.

Xenocrates the ſonne of Agathenor, being borne in Calcedonie, was Platoes ſcholer, euen from hys youthe. He was blunte wytted, and ſlowe, inſomuche that Plato ſpeakyng of hym and Ariſtotle, would ſaye that the one had neede of the ſpurre, and the other of the brydle. He was graue and earneſt, & drye in his communicacion. He was muche in the ſcholes, and yf at any tyme he wente into the towne, boyes and folyſhe people woulde crye after hym for the nones, to anger hym. He was ſo chaſte, that whan menne for the nones had hyred an harlot to meddle with hym, whiche lying with hym many nyghtes coulde not obtayne her pourpoſe, ſhe ſayde he was an ymage and no man. Whē his felowes woulde caſt into hys bed Layis, (which at ẏ tyme was the fayreſt ſtrumpet in Athens) when ſhe woulde entyſe him with her moſte whoriſhe condicions, he woulde cutte his owne members, becauſe ſhe ſhoulde not ouercome him. Beyng ſente with other Embaſſadours to Philip, whan al the reſt toke rewardes, and banqueted with him, he would not: In ſo muche, that whan Philip manye tymes would talke with him, he refuſed: For which cauſe Philip admytted hym not for an Embaſſadoure. And when he with the reſt of his felowes was returned to Athens, they ſayd that he went wͭ them in vayne. And when (according to the lawes) he ſhould therfore pay a forfayt, he counſayled ẏ rulers to take good hede to the cōmon weale, ſaying ẏ Philip with gyftes had corrupted all the other Embaſſadours, but coulde not make hym graunte, by any maner meanes: which (they hearing) eſtemed hym more than euer they dyd before. Beyng ſente an other tyme to Antipater, to redeme the priſoners whiche he had taken in battayle: Antipater deſyred hym to dyne with hym, which he denying, ſayde: I come not to dyne & banket, nor to take pleaſure with the, but to redeme my felowes frō the ſorowes whiche they ſuffre in the: & when Antipater heard the wiſedome, & ſaw the conſtant minde of the man, he gentlye entertaynyng hym, deliuered his priſoners. Whā Dioniſius in his preſence ſayde to Plato, ſome bodye ſhall take from the thy head, he ſayde: yͭ ſhall they not, except they take awaye myne fyrſte. He lyued holyly and wrote exceding many goodly workes: & dyed being .lxxxii. yeares olde. His goodly counſels ſhall be ſpoken of in theyr places.

¶ Of Arceſilaus. Cap. xxiii.

Arceſilaus the ſonne of Seuthus (as ſaith Apollodorus) was a good Philoſopher and very ſtudyous in Platoes workes. He was firſt an hearer of Antilochus, a Mathematycke, and afterwarde of Theophraſtus. He was a verye wittye felowe, and of a prompte ſpyryte, and graue in communicacion, & muche exerciſed in wrytyng, and gaue his mynde to Poetrye. He delyted ſo muche in Homer, that euery night before he ſlept, he would reade ſomewhat in him. He learned geometry of Hipponicus, & was thereto ſo dul, and yet ſo well learned in ẏ craft, that he would ſaye that Geometry fell into his mouth as he gaped. Hearyng men ſinging Metres that he had made, ilfauouredly, he kycked thē on the ſydes, ſaying: ye breake myne, and I will breake youres. Beyng called to a ſycke man, perceiuing, ẏ he was ſicke for thought and lacke of riches, he conueyed vnder hys pyllowe a ſacke full of moneye, whiche he fyndynge, was ſo ioyouſe ẏ he recouered ſtrayght wayes. Whan he was byd to ſolute a ryddle at a banket: he ſayde that the chiefeſt poynt of wyſedom was, to knowe to what pourpoſe eche tyme was meeteſt. To hym ẏ aſked hym why many ſcholers of euerye ſecte became Epicures, but none of the Epicures became of other ſectes, he ſayde: becauſe ẏ cockes were made of men, but neuer men of cockes, or as ſome ſay:

capons be made of cockes, but neuer cockes of capons. Beyng reproued because he chalenged not a yong mã, whom he had right to, he excuſed hym properlye, ſaying: It is not poſſible, to drawe ſofte cheſe with an hoke. Beyng aſked what mã was moſt in trouble, thought, and care, he ſayde: He that deſyreth moſt to be at quyet, and reſt. Being aſked whether it were better to marye a fayre woman or a foule, he anſwered: yf thou mary a foule one, thou ſhalt haue gryefe with her: but & if thou take a fayre one, ſhe ſhall make thee cuckolde. He called olde age the hauen of all tribulacions. He ſayd it was a great euyll, not to be able to ſuffre euill. To an enuyous man whiche was verye ſorowfull, he ſayde: I knowe not wel, whether euil haue chaunced to thee, or good to an o-

ther: ſignifying therby, that enuyous mē are as ſorowful for others proſperitie, as for theyr owne aduerſitie. As he ſayled amonge theues, by chaunce they mette wyth ſhippes of true folke: whiche the theues eſpying, ſayde: we maye chaunce to dye yf we be knowen: and ſo maye I (q he) yf we be not knowen. Theſe and ſuche lyke anſwers he gaue, and dyed at Athēs when he was .80. yeare olde, being ouercome with to muche wyne.
And was reputed more among
the Athenieus, than any other
of the Philoſophers. His
piththy prouerbes
ſhalbe ſpoken
of here-
after.

¶Of

¶ Of Ariſtotle. Cap.xxiiii.

ARiſtotle, the ſonne of Nychomache, a ſtagerite, was welbeloued of Amintha king of Macedonie, bothe for hys learnyng, & alſo for his wyſedome. He was Platoes diſciple, & paſſed far all the reſt of his felowes: he had a ſmall voyce, ſmall legges, & ſmall eyes: he would go richely appareled with rynges and chaynes, mynionly roũded and ſhauen. He had a ſonne called Nichomache, by a leman. He was ſo well learned, ẏ Phylip kyng of Macedonie ſente for him to teache his ſonne Alexãder, who becauſe he reproued hym to muche, cauſed hym to dye. But Appollodorus ſayth that he came to Athens agayne, and kepte the ſcholes there, & dyed whã he was lxiii. yeare old. He was an excellēt good Phiſicion, and wrote thereof many goodly workes. He vſed to waſhe hymſelfe in a baſen of hote oyle, and to carye a bladder full of whote oyle at his ſtomacke. He vſed alſo whan he ſlepte, to holde a ball of braſſe in his hande, with a pan vnder his bed ſyde, that whan it fell it myght wake hym. Beeyng aſked what vauntage a mā might get by lying, he āſwered: to be vnbeleued whā he telleth truth. Many times whan he inueyed againſt the Atheniens, he would ſay ỷ they had founde out bothe frutes and lawes, but knewe howe to vſe neyther of them. He would ſaye that ỷ rotes of lyberal ſciences were bytter, but the frutes very ſwete. It was tolde hym that one rayled on hym, to which he anſwered: whan I am awaye let hym beate me to.

Beyng aſked how muche the learned differed from the ignoraunte, he anſwered: As muche as the quicke dyffer frō the dead. He would ſay ẏ learning in proſperitie, was a garniſhing: and in aduerſitie, a refuge. To one ẏ boaſted ẏ he was a Citizē of a noble citie, he ſayd: boaſt not of that, but ſee that ẏͧ be worthy to be of ſuche a noble citie. Beeyng aſked what was frēdſhip, he ſayd: one ſoule dwellīg in many bodies. Beeyng aſked what he had got by Philoſophy, he ſayd: I can do that vnbydden, whiche ſome can ſcarce do compelled by the lawe. Beyng rayled on to his face, & not regardyng, and the rayler aſkyng hym whether he had touched him or no, he ſayd: Good Lord, I minded the not yet. Being reproued becauſe he gaue wages to one ẏ was ſcarce honeſt, he ſayd: I geue it to the mā and not to his maners. Thus and ſuche like he ſpake, and wrote many goodly bokes, of which we haue (though not the one halfe) yet ſo muche as in oure age is thought ſufficiente for one manne to haue knowen and written: out of which hys moſte pithythy prouerbes for our purpoſe ſhalbe added in place moſte conuenient.

¶ Of Diogenes. Cap. xxv.

Diogenes as ſayeth Diocles, was borne in a towne called Cinope, his father being called Icecius Mēſar, who beyng impriſoned for counterfeting their coyne, Dyogenes whiche was of counſell with hym, fled: and came to Athens, where he met with Antiſthenes: whom vnwyllyng to receiue him (for why he neuer would teache any) he ouercame with his perſeueraunce. And when his maſter on a tyme tooke vp a ſtaffe to beat hym, he put vnder his head, ſaying: ſtryke, for thy ſtaffe is not able to dryue me away, ſo long as thou canſt teache me ought. He lyued ſimply as one that was out of hys countrey, and comforted hymſelfe muche with beholding the lytle mouſe, whiche neyther deſyred chaũbre, nor feared the darke, nor was deſyrous more of one meate than of an other: whoſe nature as nygh as he coulde, he folowed. He ware a double cloke, ⁊ made hym a bagge, wherein he wrapped hym whan he ſlept, and put therein his meate, & vſed one place for al purpoſes: both to eate, to ſlepe, and to talke in. Whã he was diſeaſed he wente with a ſtaffe, whiche afterward he caried with him alwaies, not onely in the citie, but alſo in al other places. He wrote to one to make hym a cell, which becauſe he taryed long for, he toke a barell or a tunne and made that his houſe. Whā he had any graue matter, he would cal the people to heare him, whiche whan they regarded not, he would ſing pleaſātly: to which whā many reſorted, he would ſay: to heare foliſhnes ye runne a pace, but to heare any wayghty matter ye ſcarce put forth your foote. He wondered at Grāmarians whiche could ſhewe of other folkes lewdnes, & neglected their owne. He reproued Muſicians, becauſe they toke great care that their inſtrumentes ſhould agre, & theyr owne maners agreed not. He rebuked yͭ Mathematickes which beheld the ſunne, yͭ moone, & the ſtarres, and neglected the buſines yͭ lay before theyr feete. He taunted the oratours becauſe they ſtudied to ſpeake that was iuſt, & folowed not ÿ ſame in theyr lyuing. He diſprayſed ÿ people, whiche while they ſacrificed, & gaue thankes for theyr healthe, would make great bankets, which was agaynſt theyr health: he wondred that ſeruauntes coulde ſtand and ſee men eate, & ſnatched not awaye theyr meate. Being mocked becauſe he anointed his feete with odours, and not his head, he ſayde: the ſauiour goth from the head vp into the ayer, but from the feete vp to ÿ noſe. Being aſked what tyme a man ſhould dyne, he ſayd: a riche man whan he wil, and a poore mā whan he may. Whē one had geuen him a blowe vpon ÿ eare, he ſayde: I wyſt well I had left ſomewhat vncouered. To yong laddes ÿ ſtode about him, ſaying: we wil beware that thou bite vs not, he ſayd: tuſh feare not, for a dogge eateth not beetes. On a fooles houſe that had written: no euil ſhall enter here, he wrote: where than ſhal the maſter of þ houſe enter? When Alexander ſtode betwene him and the ſunne, & bad hym aſke what he woulde of of hym, he ſayd: I pray thee let the ſonne ſhyne vpon me. When he ſaw a wryting ſet vpon a ryotous mans houſe, ſignifying that the houſe was to be ſolde, he ſayd to þ houſe: I thought ſomuche þ thou wouldeſt ſurfyt ſo long, tyll at laſt þ wouldeſt ſpue out thy maſter. When a mā that was very ſuperſticious ſayd: I can cut of thy head at one ſtroke: yea (ꝙ he) but yf I ſtād on thy left ſyde, I cā make the tremble. Beyng aſked what beaſt byteth ſoreſt, he ſayde: of wylde beaſtes, a backbiter; and of tame, a flatterer. Beynge aſked why golde loked ſo wan: becauſe (q̄ he) it hath many lying in wayte for it. As he beheld a tree wheron many womē were hanged, he ſayd: wold god euery tree bare ſuch frute. Whan he entred into a very ſmal towne called Minda, whiche had myghtye great gates, he cried to ẏ Citizens: Now ſirs ſhut youre gates, that ẏ towne runne not out. Whē he ſaw one which had ben a weake wraſtler become a phiſicion: what (q̄ he) entendeſt ẏ now to ouercome them whiche heretofore haue ouercome the. Whā he beheld a whores child caſtinge ſtones among a great cōpany: beware child (q̄ he) that thou hit not thy father. Beholdinge archers ſhoting, whā one ẏ could not ſkil ſhould ſhote, he rā to ẏ marke, ſaying: here wil I be, for feare leſte he hit me. To one that aſked him a folyſhe queſtion, he gaue none anſwer: beyng aſked why he helde his peace, he ſayde: Silence is the anſwer of foliſh queſtions. Innumerable ſuch pretie anſwers & taũtes he vſed, whyche whoſo liſteth to heare, ſhal fynd in the Apothegmes of Eraſmus, whych is no leſſe finely handled in the Engliſh, than in ẏ latine, beſyde that it is alſo more playne and perfect. This Diogenes lyued. 90 yeres, and dyed being byt of a dogge ſome wryte: other ſaye that he ſtifled hym ſelfe, wyth long holding of hys breathe. After whoſe death there was great ſtrife amonge his ſcholers, who ſhoulde haue his body to bury: neuertheles the ſtryfe was appeaſed by the elders, & they buried him by the gate ẏ leadeth to Iſthmus, & made him a fayre toũbe, & ſet a piller wͭ a dogge thereupon, and ſet therto a goodly

Epitaphie. Hys good preceptes and prouerbez, ſhal folow in theyr places.

¶ Of Antiſthenes. Cap.xxvi.

Antiſthenes the ſonne of Antiſthenes, was borne at Athens: And was diſciple to Gorgias the oratour, of whom he learned to pleade: and from hym he wente to Socrates, of whome he learned wyſdome, and moral Philoſophie. To a yong man that would be his ſcholer, which aſked what he neded to hys learnynge, he anſwered: a newe boke, and a newe wyt. Whan it was tolde hym that Plato ſpake euyll of hym, he ſayde: It is kingly to be euell ſpoken of, whan a man doth well. He woulde ſay yͭ it were better for a man in his neceſſitie, to fall amonge rauens, than amonge flatterers: for rauens wil eat none but dead folke, but flatterers wyll eate men being aliue. He wold ſay ẏ Cities muſt nedes decaye, where good men were not knowen from the bad. Beyng prayſed of euyl mē, he ſayde: I feare me that I haue done ſome euell. He wold ſay that it was a great ouerſyght, ſithens they purged theyr wheate frō darnel, and theyr warres of cowardly ſoldiers, ẏ they purged not theyr cōmon weale frō enuyous people. Beynge aſked of a man what was beſt to learne, he ſayd: to vnlearne the euel that thou haſt learned. He alwaies toke Plato for proud, diſdaynous, and hygh mynded: in ſomuche that whan he met him at a tryūphe, where as there were many goodly & coragyous neyghyng horſes, he ſaid: O Plato thou woldeſt haue made a goodly horſe. He wrote many goodly bokes, ⁊ ſpake many proper ⁊ piththy ſentences, whiche ſhalbe ſpoken of hereafter. He dyed of a diſeaſe whan he was very olde. It is ſayd that whan he was ſicke, Diogenes came to viſit hym, hauinge a blade by hys ſyde: and whan he ſayd, who ſhal rid me frō my diſeaſe? Diogenes ſhewing hym hys ſweard, ſayde: thys ſame ſhall, to whyche Antiſthenes ſayd: I ſpake of my grefe, and not of my life. There were mo of thys name, but he lyeth buryed at Athens.

¶ Of Iſocrates. Cap. xxvii.

Iſocrates was a Greciā borne, and came of a good kynred, and was in hys youth well brought vp in al kindes of good maners: ⁊ whan he came to age ⁊ diſcretion, he was an hearer of Gorgias the oratour, whoſe diſciple he continued, vntyll ſuche time as he was wel learned, bothe in naturall & alſo in morall Philoſophy. As ſome ſaye he was in yͤ time of Ahaſuerus the king, & was of ſuche fame for his learnĩg, namely for moral Philoſophy, that he ſemed to many rather a god thã a man. He lyued vertuouſly, with ſuche faythfulnes in frendſhip, and continence of hys bodye, and with ſuche piththines in his cõſayle, as verye few hath bene like him ſince. He wrote many goodly bookes in his youth, which he folowed in hys age: of whiche his good counſailes to Demonicũ, teſtyfye his wit and his learning in moral Philoſophy, beſide other which he wrote of naturall Philoſophy. He liued longe time, for (as Valerius Maximus ſaith) whan he was .94. yeres olde, he ſet forth an excellẽt booke, ful of yͤ ſpirit. In al his workes he prayſed vertue as head fountaine of all maner riches, & exhorted al menne therunto. To one that ared him yf he would be a king, he anſwered, ẏ he would not: And beynge aſked wherefore, he ſayde: If I iudge rightfully, I can not eſchue the hatred of many men: and againe yf I iudge wrongfully, I cannot eſchue ẏ payne of eternal dānacion: wherfore I had rather liue poorely aſſured of ẏ bliſſe of heauē, thā in doubt therof, poſſeſſing al worldly riches. Being aſked how a mā might kepe hym ſelfe frō anger, he anſwered: In remēbring that God loketh alwayes vpon him. In hys tyme mē delited much in blacke heere, wherfore one of his neighbours died his head blacke: & whā one aſked hym why his neyboure did ſo, he featly taūting his neighbours foliſhnes, āſwered: becauſe no mā ſhould aſke coūſaile, nor learne any wiſdō of hi.

What woulde he ſaye nowe trowe we, yf he ſawe theſe wyues, ỹ not onely coloure theyr heare, but alſo paynte theyr faces. He vſed oftentymes in hys prayers, to deſyre God to kepe and ſaue him from the daunger of his frendes, rather thā from hys enemies: and beyng demaunded of one that hearde hym, why he prayed ſo, he ſayde: as for myne enemy I can beware of, for why I truſt him not: ſo can I not of my frende, becauſe I truſt hym. Beyng aſked what a man oughte not to do, although it were iuſt and true, he anſwered: to prayſe hym ſelfe. He liued .cii. yeares, and dyed for very age, and was buryed honorablye. The reſte of hys ſayinges, ſhal bee ſpoken of hereafter.

¶ Of Plutarche. Cap.xxviii.

Plutarche yͤ Philoſopher, was a man of a wonderfull wit, well broughte vp in hys youthe, well inſtructed in maners, & well furniſhed in al kindes of learnyng: which growing vp as well in vertue & learnig, as in body & yeares, was choſen, & that worthely, to be yͤ inſtructer of yͤ Emperour Traiane, whō he ſo well inſtructed, that his glorye therby was greatly augmented, as it is ſayde in Policrato, the fyfthe boke. He was faythfull in hys ſayinges, and eloquent in hys wordes, and very diligent & ware in his maners, of a chaſte lyfe and good conuerſatyon. He gaue hys mynde muche to inſtruct & teache other, and wrote manye bokes: of whyche one intytled the education of youthe, whyche we haue in the Engliſhe tonge,(drawne thereinto by the excellent & famous knyght Sir Thomas Eliote, whoſe good zeale & loue bothe to further good learnyng, & to profit his countrey, appeareth as well therby, as by other many workes, which he hathe payned him ſelfe, to bryng into our lāguage ſheweth wel his good affection ỷ he had to ỷ cōmon weale. He wrote an other boke, called the inſtitucion of Traiane: In whiche he ſetteth out the office of a Prince, & what he ought to be, ſo excellētly, as no man can amēd it. He wrot alſo an other boke, entitled Archigrammatum, wherin he teacheth rulers & officers howe to gouerne thē ſelues, wᵗ diuers other thinges: amonge whyche the letter that he wrote to Traiane what tyme he was created Emperour, is worthy to be remembred, in the ende whereof he ſayth thus. Thou ſhalt rule al thinges euen as thou woldeſt, yf thou go not from thy ſelfe: & yf thou diſpoſe all thy workes to vertue, all thinges ſhall proſper wͭ the: And as touching yͤ gouernaũce of thy cõmon weale, I haue taught thee therin already, which yf thou folowe, thou ſhalte folowe me thy maſter Plutarche, as an example of good liuing: but if thou do otherwiſe, than ſhal this my lettre be my wytnes, yͭ I gaue the neyther cõcel, neyther any example therunto. Whã he was aged, he dyed, & was buryed honorably, his goodly prouerbes, adages, parables, & ſemblables ſhal folow in theyr places.

¶ Of Seneca. Cap. xxix.

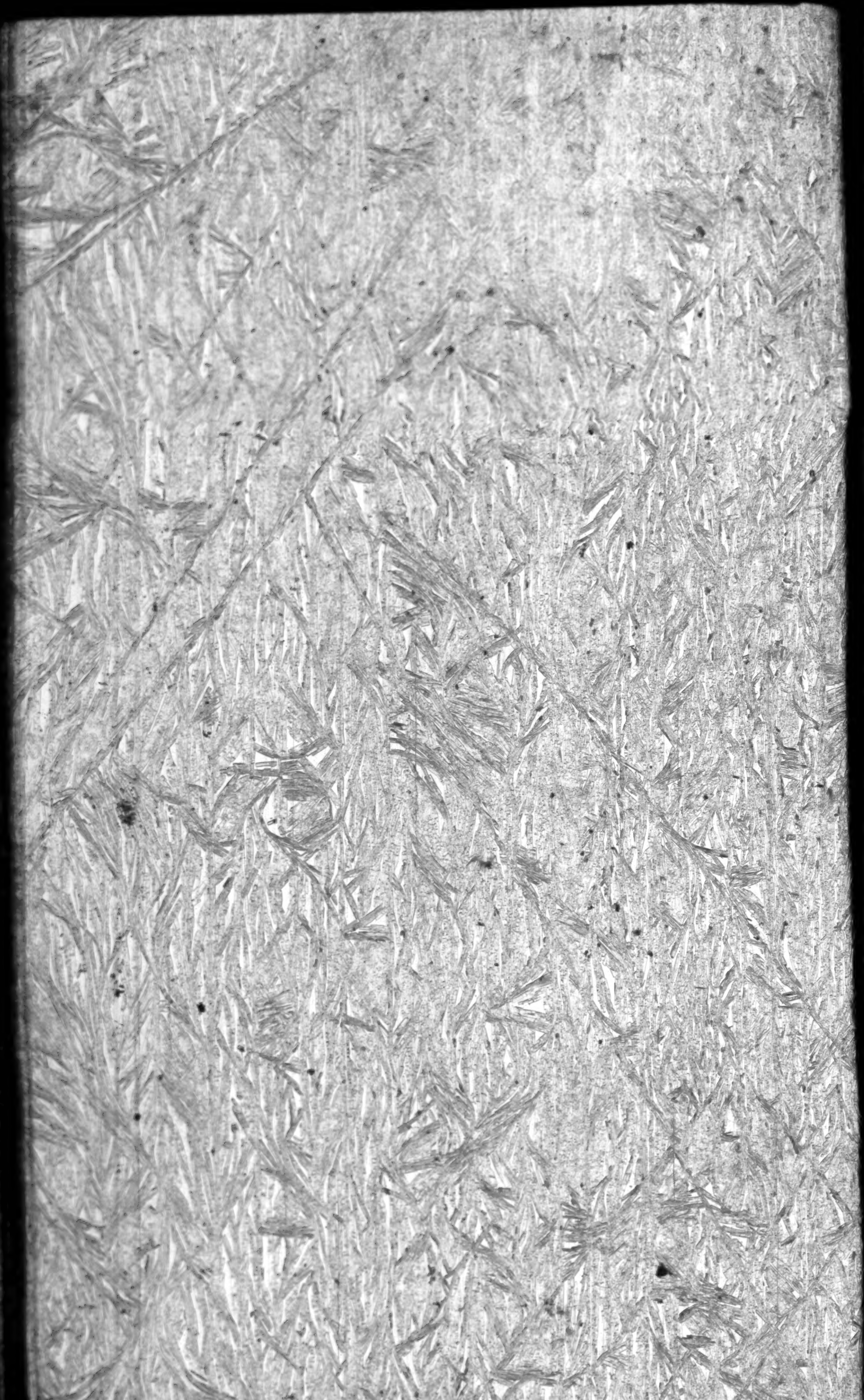
Seneca the Philoſopher, an excellent well learned mã, was borne in Corduba, & therof called Cordubencis benecis. He was diſciple to Stratus the Stoike, and was Lucane the Poetes countreyman. He floryſhed at Rome, in the tyme of the Emperour & Tyrant Nero, whom he taught in hys youthe in learnig and maners, whyche afterwardes was cauſe of hys deathe. In the tyme of thys Seneca, Peter and Paul came to Rome and preached there. And whan many of Nero ye Emperours houſe gathered together to heare Paule, Seneca amonge the reſt, was ſo familier wt him, & delighted ſo muche to heare the diuine ſcience, and wyſdome, whiche he ſawe in hym, yt it greued hym to be ſeperate at any tyme frõ his cõmunication: inſomuche that whan he might not talke with him mouth to mouth, he vſed communicatiõ by letters oft ſent betwene them. He read alſo the wrytynges and doctrines of Paul, before the Emperour Nero, and got hym the loue and fauoure of euery bodye: Inſomuche that ẏ Senate wondered much at Paule. Thys Seneca was a man of a very chaſte life, & ſo good, that ſaynct Iherom numbreth hym in hys bederowe of Saynctes, prouoked thereto by his Epiſtles, whych are entytled Seneca to Paul, and Paule to Seneca. After he lyued into a meane age, he was ſlayne of Nero the tyraunte, two yeares before Peter & Paule ſuffered theyr gloryoꝰ martyrdome. For Nero on a daye beeholdyng hym, & callyng to mynde, howe he whan he was his maſter, dyd beate him, he conceyued hatred agaynſte hym, and beyng deſyrous to reuenge hym ſelfe, and to put hym to deathe, gaue hym lycence to choſe what kynde of deathe he wolde:

woulde: wherfore Seneca, ſeynge that hys tyranny coulde not be appeaſed, and ſuppoſyng that to dye in a bayne was the eaſyeſt kynde of death, deſyred to be let bloude in the vaynes of hys armes, and ſo dyed: whyche death as ſome thinke was foreſhewed in hys name, Seneca: that is to ſaye, *ſe necans*, whiche ſignifyeth in Engliſhe, a kyller of him ſelfe. He wrote in his lyfe time many goodly bookes, out of which ſhalbe pyked ſome of the moſt piththy ſẽtences, both of preceptes and cõſayles, and alſo of Prouerbes, Adages, Parables and Semblablables, whyche in theyr places hereafter ſhall folow. And becauſe the lyues of theſe before wrytten are ſufficient for our pourpoſe, and becauſe we be deſyrous to bee as ſhorte as we myght bee, here wyll we fyniſh the firſte boke: deſyringe all

of liues and anſwers.
al menne that the ſame ſhall reade, to folowe the good vertues that therein are contayned.

The ende of the firſt Boke.

In this firſt boke of Philoſophers lyues
Wherin theyr anſwers are partly contayned,
A mā may learne, as chaunce therto him driues
To ſhape an anſwere. Or yf he be conſtrayned
To wrath or anger, or other paſſions lyke,
Here ſhall he ſee howe lyke luſtes wer refrayned
Of Hethen men, who thought it ſhame to ſtrike
Whē good occaſion oftimes thē therto payned.



The ſeconde boke intytled, of preceptes and counſayles.

Of the profit of morall Philoſophie. Cap. I.

IT is not vnknowen to any, which haue any knowledge at al, howe profitable, neceſſary, & nedeful it is for men, to haue ỹ knowledge of morall Philoſophy: (in whiche whoſo is ignorance, is worſe than a brute beaſt) & therefore it mought here haue well been omytted. Yet neuertheleſſe, to ſatiſfye the deſyres of ſome, and to ſtoppe the mouthes of other ſome, whiche peraduenture, woulde be glad (accordyng to the prouerbe,) to ſeke a knot in a riſhe, and agayne to helpe and encourage other, whom eyther ignoraunce or neglygence holdeth backe: it ſemeth neceſſarye, though not all, yet at the leaſt to ſhew ſome of the innumerable com-

modi-

modities, that there vnto be ioyned. Wherin empthyng the diſcommodities, whiche for lacke therof dayly augmente and growe, as malice, hatred, enuy, pryde, lacke of loue, deceites, robberies, theftes, murthers, bluddy battayles, ſedicions, decaye of cities, decay of common weales, ſpoylyng of realmes, & vtter deſolacion of people and kyngdomes, what can be a greater commoditie than for euery man peaceably, to poſſeſſe his owne: whiche peaceable agrement ſith it can none other wayes bee got, nor when it is got be preſerued, but by loue, whiche onely ſpryngeth of agremente in maners, and morall vertues, what thyng ought we more to embrace? Agayne yf we conſyder the diuinitie of our ſoules, whiche God hath created to his owne lykeneſſe, and the rewardes thereto due, for the maners whiche it hathe vſed in this lyfe, what worldly thyng ſhall bee able to be compared therewith? Agayne yf we conſydre howe nedefull it is, as the onely helpe that God hath geuen vs to ſupply that whiche nature hath left vnperfecte, than ſhall we knowe what a Iuell it is. For where as Nature bryngeth forth all other creatures able to helpe themſelues, clothyng them and geuing them foode without takyng any payne or labour therefore: onely manne is borne naked, deſtitute of power to helpe hymſelfe, yea (as ſayeth Plinie) not one borne to his owne vſe, neyther is any manne able to lyue hymſelfe alone. For yf he had all the wull in the worlde, yet yf it were not carded, ſpunne, dreſſed, & brought into clothe, it woulde not defende hym from the colde: Agayne yf he had all the grayne, that ſpryngeth on the yearth, yet yf it were vngrounde, and vnbaked, it woulde be vnmeete meate: whiche ſith they be dyuers mennes offices, one manne alone cannot doe them all. And ſith therefore it is ſo, that no manne can lyue alone, but muſt of neceſſitie both helpe and be holpen of other, what can be better than good maners, that make euery man glad and wyllyng to do one for an other? that ioyneth vs togyther in loue and frendſhyppe, and helpeth vs in all kynde of neceſſities? Surelye nothyng. Wherefore whoſo wylleth to be ryche, lette hym learne maners, whiche teache howe to get & to retayne frendes, whiche are the very ryches. Whoſo deſyreth honor, let hym ſtudye vertuous maners, whiche is the only thyng in man worthy to be honored. Fynally, whatſoeuer any manne woulde attayne, let hym learne morall wyſedome, wythout whiche

nothyng that is good maye be obteyned: Whiche, that it myght the more eaſylyer be learned (accordyng to oure promyſe in the fyrſte booke) we purpoſe in this folowyng, to ſet forth the preceptes and counſayles of thoſe Phyloſophers, whoſe lyues we ſhewed in oure former booke: Inſtantly deſyryng all menne not onely to reade, but alſo to folowe the ſame. And although Saynte Paule haue byd beware that no manne deceyue vs with Philoſophye, he mente not morall, as manye learned clarkes wrytyng vpon the ſame, playnlye do teſtyfye. Who councell all menne to folowe it, namelye ſo muche, as agreeth with the commaundementes of God. Repugnant to the whiche ye ſhal fynde lytle in this booke: and becauſe ye maye the better vnderſtande what theſe Philoſophers haue thought of God, here ſhall be ſet together ſuche ſentences as they haue ſpoken of hym and of his power: and after of the ſoule, and ſo forth, accordyng
to our promyſe in the fyrſt booke:
from the readyng wherof, ſith
the commodities are innu-
merable, I wyll
kepe you no
longer.

¶ Of God, of his power and of his workes. Cap. ii.

That is God whiche lacketh begynnyng and endyng: whiche God beyng made of none, hathe by his owne power created al thynges. **Hermes**

God knoweth and ſeeth both the dedes and alſo the thoughtes of al men, from whoſe knowledge no thyng maye be hyd.

God eſteemeth greatlye vertuous people, though in this worlde they be lytle ſet by. **Socrat**

God the author of goodneſſe, hath created all good thynges.

God is carefull for all, as well ſmall as great. **Plato.**

The moſte gloryous and myghty begynner is God, whiche in the begynnyng created the worlde.

God is the pryncypall and chiefe good, aboue all Nature, whome all creatures honour and loke for.

It ſhoulde ſeeme that God careth not for wycked people. **Aristot**

No man maye eſcape the iuſt iudgemente of God.

Hermes. God wyll rewarde euery man accordyng to his workes.

Socra. No manne can be juſt without the feare of God.

The remembraunce of God, kepeth men from euill.

Hermes. If thou wylt knowe God, enforce thy ſelfe to knowe no wycked people.

Reioyce and thanke God as well in aduerſitie as in proſperitie.

Pythag. It is a ryght honorable & bleſſed thyng to ſerue God, and ſanctifye his ſaynctes.

The worſhyppe of God conſiſteth not in wordes, but in workes.

Worſhyp God with a cleane hearte, pray vnto hym, and he wyll aduaunce you.

Hermes. Whan ye wyll faſte, purge youre ſoules from fylth, and abſtayne from ſynne: For God is better pleaſed therewith than with abſtaynyng from meates.

He that is not contented with the ſmall gyftes that God geueth hym, is vnworthy to haue any better.

Though God exalte the in this worlde, be not proude, nor deſpyſe any man therfore, nor thynke not thy ſelfe better thã an other: but remembre howe that God by creacion, hath made all men lyke.

Plato. God hath not in this worlde a more conuenable and meete dwellyng place, than in a cleane and pure ſoule.

It is better to be a poore man beleuyng in God, than to be riche putting doubtes in hym.

God loueth them that be diſobedient to theyr bodely luſtes.

Prayer is the chiefeſt thing that manne maye preſent God with all. Hermes

Yf thou wouldeſt obtayne any thyng of God, frame thy workes accordyng to hys wyll. Socrat

Sweare not by God for any lucre, although thy cauſe be iuſt.

Praye to God at the begynnyng of thy workes, that thou mayſte bryng them to a good concluſion. Xenoph

Be not to carefull for worldlye ryches, for GOD hath prouyded for eche manne ſufficient.

Enforce thy ſelfe to knowe God, and to feare hym. Pithag

Deſyre nothyng of God, ſaue what is profitable, for he wyll graunt nothyng vniuſtly aſked.

God hateth the prayers and ſacrifices of wycked people.

A good manne is the ſymylitude of God. Socrat

It is the dutye of a wyſeman to bee care-ful in ſuche thinges as pertayne vnto god.

Put youre truſt in God, and he wyll aduaunce you.

Forasmuche as all men, although they be greate ſynners, receyue daylye greate benefytes of GOD: Therefore are we all bounde to thanke hym for his grace, and to aſke hym forgeueneſſe for our ſynnes and treſpaſſes.

Socra. The feare of God is the begynnyng of wyſedome.

By the feare of God we attayne helpe of the holye goſte, whiche ſhall open to vs the gates of ſaluacion, whereinto oure ſoules ſhall entre with them that haue deſerued euerlaſtyng lyfe.

ermes. He that feareth God as he ought, ſhall neuer fall into the pathes that leade menne vnto euyll.

ythag. The tyme and rycheſſe are beſt beſtowed, that are employed about the ſeruyce of God.

It is wyſedome to loue God, for he that loueth God, doeth that which God loueth: whiche who ſo doeth, ſhall be ſure to bee beloued of God.

riſtotle Science is had by diligence, but diſcretion and wyſedome commeth from God.

Committe all thy cauſes to God without

any exception.

He is wyſe that diſpoſeth hys tongue to ſpeake of God: and he that knoweth hym not, is moſte foole of all. Plato.

Speake euer of God, and he wil alwayes put good woordes in thy mouth. Socrat.

He that loueth God beſt, dreadeth hym moſte.

Put thy truſt in God, and pray vnto him, and he will kepe the from a wicked wyfe, for whiche there is none other remedye.

If it chaunce the to come in a place where men talke of God, abyde thou there: for yf thou be a foole, thou ſhalt become wyſe: and yf thou be wyſe, thy wyſedome ſhall encreace.

Feare the vengeaunce of God as muche as thou mayeſt, and that ſhall kepe the from ſynne, and when thou thynkeſt of his mercye, remembre alſo his righteouſneſſe. Pythag.

Let thy woordes and thoughtes be euermore of God: for to ſpeake and thynke of God, ſurmoūteth ſo muche al other wordes and thoughtes, as God hymſelfe ſurmounteth all other creatures. Thales

To remembre that God ſeeth, and beholdeth vs alwayes, is a good preſeruatyue to kepe vs from all kynde of ſynne. Seneca

¶ The

The ſumme of all.

God is a ſubſtaunce for euer durable,
Eterne omnipotent, mercyfull, and iuſt:
Whiche gydeth all thinges in ordre conuenable,
A God in whome eche man oght for to truſt,
who for prayer geues grace, to mortify eche luſt:
In whoſe feare & loue, al that ſhal here endure,
ſhall after this lyfe, of better lyfe be ſure.

Of the ſoule, and gouernaunce thereof. Cap. iii.

ermes. The moſte excellente thyng that God hathe created in earth is a manne: And the rycheſt thyng to him, is his ſoule, and reaſon: by which he kepeth iuſtice, and eſchueth ſynne.

The ſoule is an incorruptible ſubſtaunce, apt to receyue either payne or pleaſure, both here and els where.

Pythag. Whan a reſonable ſoule forſaketh hys diuyne nature, and becommeth beaſte lyke, it dyeth: For although the ſubſtaunce of the ſoule be incorruptible, yet lackyng the vſe of reaſon, it is reputed dead: for it loſeth the intellectyue lyfe.

Plato. By the iuſtice of GOD the ſoule muſt nedes be immortall, and therfore no manne ought to neglecte it: For though the bodye dye, yet the ſoule dyeth not.

The ſoules of the good ſhall lyue into a better lyfe, but yͤ euil ſoules into a worſe. Socrat.

If death were the diſſoluyng both of body and ſoule, then happye were the wycked, whiche ryd of theyr body, ſhould alſo be ryd of theyr ſoule and wyckedneſſe: But for ſomuche that it is euidente that the ſoule is immortall, there is left no comforte for the wycked to truſt in. Plato.

The ſoule when it dyeth, caryeth nothyng wyth it, but her vertue, and learnyng, and hath of it ſelfe none other helpe: wherefore all ſuche as for the multitude of theyr ſynnes and myſchieues are hopeleſſe, and ſuche as haue commytted ſacrylege, ſlaughters, with other ſuche lyke wyckedneſſe, the iuſtice of GOD and theyr owne deſertes damne vnto euerlaſtyng deathe, from whiche they ſhall neuer be delyuered: but ſuche as haue lyued more godlye than other, beeyng by deathe delyuered from the pryſon of the bodye, ſhall aſcende vp into a purer lyfe, and dwell in heauen euerlaſtynglye.

The immortalitie of the ſoule excludeth all hope from the wycked, and eſta-

blyſheth

blyſſeth the good in theyr goodneſſe,

Socrat. The ſoule that foloweth vertue ſhall ſee God.

Ariſtot. As the begynnyng of oure creacion commeth of God, ſo it is meete that after death our ſoule returne to hym agayne.

Boeti. The ſoule deſpyſeth all worldly buſynes, whiche beeyng occupyed aboute heauenlye matters, reioyſeth to bee delyuered from theſe earthly bondes.

Ariſtot. The delytes of the ſoule are, to knowe her maker, to conſydre the workes of heauen, & to knowe her owne eſtate, and being.

Solon. A cleane ſoule delyteth not in vncleane thynges.

The ſoule knoweth all thynges, wherefore he that knoweth his ſoule, knoweth all thynges: and he that knoweth not his ſoule, knoweth nothyng.

Litle teaching ſuffiſeth the good ſoule, but to the euyll muche teachyng auayleth not.

Plato. Wyne vnmeaſurably taken, is an enemye to the ſoule.

He that fyxeth his mynde wholye vpon the worlde, loſeth his ſoule: but he that thinketh vpon his ſoule, hateth the worlde.

The well diſpoſed ſoule, loueth to do wel, but the euyll deſyreth to do harme.

Seneca. The good ſoule graffeth goodnes, whereof ſaluacion is the fruite, but the euill planteth vices, the fruite whereof is damnacion.

The good ſoule is knowen, in that it gladlye receyueth trueth: and the euyll by the delyte that it hath in lyes.

The ſoules of the good be ſorowfull for the workes of the wycked.

Pithago.

A good ſoule hath neyther to great ioy nor to great ſorowe, for it reioyſeth in goodnes, and it ſoroweth in wyckednes: by the meanes wherof whã it beholdeth al thinges, and ſeeth the good and bad ſo myngled together, it can neyther reioyce greatly, nor be greued with ouermuche ſorowe.

Plato.

The ſoule is loſte that delyteth in couetouſneſſe.

Whoſo deſyreth the lyfe of his ſoule, ought to mortyfye it with the bodye, and geue it trouble in this worlde.

Ariſtot.

The vanities of the worlde are an hinderaunce to the ſoule.

It is better for the ſoules ſake to ſuffre deathe, than to loſe the ſoule for the loue of this lyfe.

Hermes

Whyle the ſoule is in company with good people, it is in ioy: but whan it is among the euyll, it is in ſorowe and heuyneſſe.

He is in great daunger that loketh not to his ſoule.

Sickneſſe is the pryſon of the bodye, and ſorowe the pryſon of the ſoule.

Socrat. A wyſe man ought to loke as carefully to his ſoule, as to his body.

Seneca. It is better to haue a ſoule garnyſhed with vertue, and knowledge, than a bodye decked with gorgeous apparell.

Wyſedome, vertue, and vnderſtandyng, are the garnyſhynges of the ſoule.

Pytha. Order thy ſelfe ſo, that thy ſoule may alwayes be in good eſtate, whatſoeuer become of thy bodye.

Dyſpoſe thy ſoule to all good and neceſſarye thynges.

Plato. Euill menne by theyr bodely ſtrength reſiſt theyr myſfortunes, but good menne by vertue of the ſoule, ſuffre them paciently: whiche pacience commeth not by myght of arme, by ſtrength of hande, nor by force of bodye, but by grace of the ſoule, by whiche we reſyſt couetyſe and other worldly pleaſures, hopyng to be rewarded therfore with eternall bliſſe.

Ariſtot. Bleſſed is the ſoule that is not infected with the fylthyneſſe of this worlde.

Plato. Woe be to the ſynfull ſoule that hath not power to returne to her owne place, whoſe fylthy workes of bodely pleaſure, do hynder her from the blyſfull ſtate, and kepeth her downe from the preſence of God.

¶ The ſumme of all.

Of all the good creatures of goddes creatyng,
Moſte pure and precious, is the ſoule of manne:
A perfecte ſubſtaunce, at no tyme abatyng,
Whiche with the body, the paſſions ſuffer can:
In vertue ioyous, in vyce both woe and wanne.
Whiche after death ſhall receyue the rewarde,
Of workes, which ī life time, it moſt did regard.

¶ Of the worlde, the loue, and pleaſures therof. Cap.iiii.

THe worlde was created by the diuyne purueyaunce of God. Ariſtot.

The goodneſſe of God was cauſe of the worldes creacion. Plato.

God created this worlde a place of pleaſure, and rewarde: wherfore ſuche as in it ſuffre aduerſitie, ſhall in an other be recompenced with pleaſure. Herme

This world is a way full of hyd thyſtels, wherfore euery man ought to beware howe he walketh for pryckyng of hymſelfe. Seneca,

He is not wyſe whiche knowyng that he be muſt departe from this worlde, buſyeth Pytha.

hymſelfe therin to make great buildynges.

This worlde is lyke a brennyng fyre, whereof a lytle is good to warme a manne, but yf he take to muche, it wyll brenne hym all together.

Socrat. He that loueth the world, hath great trauayle, but he that hateth it, hath reſt.

He that loueth the worlde ſhall not fayle of one of theſe inconueniences or both: that is, either to diſpleaſe god, or els to be enuyed of myghtyer men than hymſelfe.

This worlde is but a paſſage into the other, wherefore he that prepareth hym thynges neceſſarye for that paſſage, is ſure from all perils.

Hermes. This world is the delyte of an houre, and ſorowe of many dayes: but thother worlde is great reſt, and long ioy.

He that ſeketh the pleaſures of thys worlde, foloweth a ſhadowe: which whan he thinketh he is ſureſt of, vaniſheth and is nothyng.

Seneca, Manne hath neuer perfecte reſt and ioy in this worlde, nor poſſeſſeth alwayes hys owne wynnyng.

Socrat. The loue of this worlde ſtoppeth mans eares from hearing wyſedom, and blyndeth his eyes from ſeyng through it: alſo it cauſeth a manne to be enuyed, and kepeth hym from doyng any good.

This worlde geueth to them that abide, an example by them that departe.

He that truſteth to this world is deceiued: & he that is ſuſpicious, is in great ſorowe.

He that delyteth in this world, muſt nedes fall into one of theſe two griefes, eyther to lacke that whiche he coueteth, or to loſe that whiche he hath wonne with great paine. Ariſtot

He that loueth thys worlde, is lyke vnto one that entreth into the ſea: for yf he eſcape the perylles, men wyll ſaye he is fortunate: but yf he periſhe, they wyll ſaye he is wylfully deceyued. Pytha

Truſte not the worlde, for it payeth euer that it promyſeth. Seneca

He that yeldeth hym ſelfe to the worlde, oughte to diſpoſe hym ſelfe to .iii. thynges whyche he cannot auoyde. Fyrſt to pouertie, for he ſhal neuer attayne to the ryches that he deſyreth: Secondly to ſuffre greate payne and trouble: Thyrdely to buſyneſſe wythout expedition.

¶ The ſumme of all.

The worlde is a region diuers and variable,
Of God created in the begynnyng
To contayne his creatures of kinde innumerable,
Wherein eche one ſhoulde lyue by his winning.

Whoſe many pleaſures are cauſe of great ſining,
Wherfore al that gladly, as vayne do thē hate,
Shall after thys worlde, haue permanent eſtate.

¶ Of Death, not to be feared. Cap. v.

Hermes. Deathe is the diſſolucion of the body.

Socrat. Deathe is not to be feared of them that be good.

Plato. Deathe is a thynge that cannot bee eſchued, wherfore it oughte the leſſe to bee feared.

None nede to feare death, ſaue thoſe which haue commytted ſo muche iniquitie, as after death deſerueth damnation.

Pytha. Death ought rather to be deſyred, thā deſpiſed: for it chaungeth vs from this worlde of vncleannes & ſhame, to the pure worlde of worſhyp: from thys tranſytorye life, to lyfe euerlaſtyng: from the worlde of folly & vanityes, to the worlde of wyſdome, reaſon, and truthe: and from this worlde of trauayle and payne, to the world of reſt and conſolacion.

Ariſtotle. Death is lyfe to hym that looketh to haue ioye after it.

Socrat. A worſhypful death is better than a miſerable lyfe.

He that lyueth wel, ſhall dye well.

Solon. Deathe is the reſt of couetous people.

Deathe of the euyll, is the ſuertye of the good.

He whyche feareth to haue paynes after deathe, oughte in hys lyfe tyme, to auoyde the peryll: whiche is his owne wickednes. Plato.

Prayſe no man before deathe, for deathe is the dyſcouerer of all hys workes. Iſocrat.

Lyfe iudgeth vndirectly of deathe.

Deathe is the finiſher of all tribulation and ſorowe. Seneca.

Deſpyſe bodelye deathe, and it ſhall bee lyfe to thy ſoule: folowe truthe and thou ſhalte bee ſaued. Hermes.

None feare to dye, ſaue ſuche as lacke wyt and reaſon.

For vnryghteouſnes ⁊ other miſcheuous dedes, ẏ ſoule after death is ſore puniſhed. Plato.

Death is none other thyng but the departynge of the ſoule from the bodye. Ariſtot.

A wyſeman oughte rather to reioyce, than to be ſory for hys deathe.

Deathe deſpyſeth al riches and glorye, and calleth bothe riche ⁊ poore folke together. Boeti.

It is not deathe, but the remembraunce thereof, that maketh vs fearefull. Seneca.

Death is ſwete to thē that liue in ſorow.

Wyſdom maketh men to deſpiſe death, and ought therefore of al men to be embraced, as the beſt remedy agaynſt the feare of death.

¶The

¶ The ſumme of all.

Death the diſſoluer of eche mortall body,
Dryueth all agayne to theyr fyrſt matter, duſt:
Which while we lyue ſhould put vs in memory
From whēce we came, and hēce, to what we muſt.
Fearfull to the euyl, but ioyfull to the iuſt,
Who after this lyfe, through death tranſitory,
For deathles lyfe ioyned with ioye, do truſte:
Whoſe lyfe by death, is led to greater glory.

¶ Of Frendſhyp and frendes.

Cap. vi.

Tulli. Frendſhip is to be preferred before all worldly thynges: becauſe there is nothyng more agreable with Nature, nor that helpeth man more, eyther in proſperitie, or in aduerſytie.

Frendſhip is nothing els but the agreemēt of diuine & worldly thynges, with good wyll and charitie: and is the chiefeſt vertue (wiſdō only excepted) ẏ god hath geuen vnto mē.

Pytha. True and perfect frendſhip is, to make one hart & minde, of many heartes and bodies.

Plato. Frendſhip ought to be engendred of equalnes: for where equalitie is not, frendſhyp may not longe continue.

Frendſhyp is a greate furtheraunce to a

mannes felicitie, and without it no welthe maye bee perfecte.

He that woulde endeuoure to take awaye frendeſhyp from the felowſhyp of mannes lyfe, ſhoulde ſeme to take awaye the ſunne from the worlde. Cicero.

The agrement of euell men in myſchefe, is not frendſhyp: for frendſhyp is ſo pure of it ſelfe, that it wyll not bee vſed in euyll. Ariſtotle.

Lykenes of manners engendre frendſhip. Socrat.

Good wyll is the beginner of frendeſhyp, whyche by vſe cauſeth frendſhip to folow. Plato.

Diſtaunce of place ſeuereth not, neyther hyndereth frendſhyp, but it may let the operacion therof. Iſocrat.

Frendeſhyp is better than ryches.

There is neyther frendſhyp nor iuſtyce in them, amonge whome nothing is cōmon. Xenophō.

There is no man that would choſe to liue without frendes, although he had plenty of all other ryches.

Euery man is by nature frendly to euery bodye. Socrat.

It is the propertie of frendes to lyue and loue together. Ariſtotle.

They are no truſty frendes that become frendes for profyte, or for pleaſure.

The frendſhyp that is betwene good and honeſt men, can not be broke, nor altered.

Plato. Frendſhyp is the louer of loue.

Such as become frendes for rycheſſe, profit, or pleaſures ſake, as ſone as theſe fayle, ceaſſe to be frendly.

Iſocra. A man ought to be the ſame to hys frende that he woulde bee to hym ſelfe: for a frende is hym ſelfe in an other perſon.

Plato. There can not bee frendſhyp betwene a ſeruaunt & his maſter, in as muche as theyr eſtates be vnequall: but for as muche as they bee bothe menne, there maye: becauſe that in manhode they bee bothe equall.

Hermes. An euyll man is neyther his owne frende, nor yet any other mannes.

Ariſtot. Frendes in aduerſitie are a refuge, and in proſperitye a pleſure and delyte, to communicate oure pleaſures withall.

Among frendes al thinges be common.

Hermes. Yf thou deſyre to bee thought a frende, doe thou the workes that belonge to a frende.

Cicero. A true frend is more to be eſteemed than kynſfolke.

He ys a very frende, that lyghtlye forgetteth hys frendes offence.

One ſpecyall frende, is better than many common frendes.

Seneca. He is a good frende that doth hys frend good, and a myghtye frende that defendeth hys frende from harme.

There is no greater ryches, than the agrement of good mennes myndes.

Pythag

If thy frend miſorder hym ſelfe towardes thee, breake not of frendeſhyp therefore immedyatlye, but rather aſſaye by all meanes to refourme hym: ſo ſhalte thou not onelye retayne thyne olde frende, but ſhalte alſo double hys frendſhyp.

If thou deſyre that thy frendes loue maye alwaies continue, be curteous and gentle towardes him, both in ſpeache and alſo in maners: forbeare him in his angre, reproue him gentlye in hys errour, and comforte hym in hys aduerſitie.

Iſocrat

Be as myndefull of thyne abſent frendes, as of them that bee preſent.

Do good to thy frendes, that they maye be the frendlyer: and to thyne enemyes, that they maye bee thy frendes.

Be not raſhe in takyng of a frende, & when thou haſt takẽ him, caſt him not of agayne.

Ariſtot

Admit none thy frende, except thou know firſte, howe he hath behaued hym ſelfe with hys other frendes before: For loke howe he hath ſerued them, & ſo wyll he ſerue thee.

Perian.

Be ſlowe to fall in frendſhip, but whan thou arte in, contynue.

Proue not thy frende wyth dammage, nor vſe thou hym vnproued: Thys mayeſt thou do, if whā thou haſt no neede, thou faine thy ſelfe to be needye: in whiche yf he helpe thee, thou art neuer the worſe, but yf he refuſe, then knoweſt thou by faynyng, howe for to truſt hym.

Plato. Get frendeſhyp of them, ỹ follow truth.

Proue thy frend with aduerſitie, and with felowſhyp in daunger.

Seneca. So vſe thy frende, as yf he afterwarde ſhoulde bee thyne enemye.

Scornful men are daungerous frendes.

Hermes. Whoſo loueth good maners, perſeuereth in frendſhyp.

Socrat. The iniury of a frende is more greuous, than the iniury of an enemye.

Boeti. Better is an open enemy than a frendelye foe.

Seneca. It is a ſwete pleaſure for a man to helpe and be holpen of hys frendes.

Aristot. Frendſhyp is the chiefeſt good thynge in a citie.

Kyngdomes are preſerued and maynteyned by frendes and frendſhyp.

Seneca. Conſulte and determine all thinges with y frende, but with thy ſelfe fyrſte.

He doeth amyſſe that ſeketh a frend in the arket, and alloweth hym at a banket or at caſte.

It is more pleaſaunt to make a frende,

than to haue a frende.

There be many that lacke no frendes, and yet lacke frendſhyp.

A wyſe man although he be contente and ſatiſfyed wyth hym ſelfe, yet wyll he haue frendes, becauſe he wyll not be deſtitute of ſo greate a vertue.

What can be more pleaſaunt than a man to haue a frende, wyth whome he maye bee bolde to talke any thyng as boldelye as with hym ſelfe.

Beare witnes rather agaynſt frendſhip, than agaynſt truthe.

Care not what rycheſſe thou loſe, for the wynnyng of true frendes.

¶ The ſumme of all.

Frendſhyp, whiche is the agrement of myndes
In truthe and loue, is the chyefeſt vertue
Of moral vertues, that in the world man fyndes.
Wherfore in the worlde to lyue whoſo myndes,
Ought frendſhyp to get, and got to enſue,
By loue (not by lucre, that true frẽdſhip blindes)
Knit with an hart, where rancor neuer grue:
Whiche knot eſtates equalitie ſo byndes,
That to diſſolue, in vayne may Fortune ſue,
Though malice help, which is al glory grindes.
So ſtronge is frendſhyp, as no ſtormy wyndes,

Haue might to moue, nor feare force to ſubdue
Where al theſe pointes be ſetled in theyr kindes.

¶ Of counſayle and counſaylours. Cap. vii.

ristot. COunſayle is an holye thinge.

lato. There cannot be in mā a more diuine thing than to aſke counſayle, how for to order him ſelfe.

ocrat. Counſayle is the keye of certaintye.

ſocra. Be ſecrete in counſayle, and take heede what ye ſpeake before your enemyes.

He that geueth good counſayle to an other, beginneth to profyt hym ſelfe.

Wrath and haſtynes are very euyll counſaylours.

ſocra. Yf thou wouldeſt knowe a mans counſayle in any matter, and wouldeſt not him to knowe thyne intente, talke as yf thy matter were an other mannes, ſo ſhalte thou knowe hys iudgement therein, and he neuer the wyſer of that thou entendeſt.

eneca. When thou wilte take counſayle in any matter, marke well thy counſaylours, howe they order theyr owne buſines: for yf they be euyll councellers towarde them ſelues, they wyll be worſe towardes other men.

Take no councell of hym that hathe hys heart all ſet vpon the worlde, for hys aduiſe ſhall be after hys pleſaunce.

Good councell is the ende and begynnyng of euery worke. Xenoph

He is diſcrete that kepeth his owne counſayle, and he is vnwyſe that diſcouereth it.

Make not an angrie man, nor a drunkard, of thy counſayle, nor any that is in ſubiection to a woman: for it is not poſſyble that they ſhoulde kepe cloſe thy ſecretes. Socrat

He that kepeth ſecret that which he is required, doeth well: but he that kepeth ſecret that which is not required, is to be truſted. Ariſtot

If thou thy ſelfe canſt not kepe thyne owne counſayle, muche leſſe wyll other to whome thou ſheweſt it.

A wyſe man ought to take councell, for feare of myxyng his wyll with his wit. Socrat

Wrathe and haſtynes, are very euyll counſaylours.

¶ The ſumme of all.

Counſayle is a thyng ſo nedefull and hollye,
That without it no worke may proſper well.
Wherfore it behoues him that hateth his follye,
Nought to begin, without he take councell.
Whiche whoſo vſeth, ſhall neuer hym repente
Of time or trauayle that he therin hath ſpente.

Of

¶ Of rycheſſe and pouertie.

Cap. viii.

lato. Suffiſaunce is better in richeſſe, than aboundaunce.

ythag. He is not riche, that enioyeth not hys owne goodes.

stot. Vertue is greater richeſſe, than eyther ſyluer or golde.

ermes. Laboure for the ryches, that after deathe profyt the ſoule.

lato. Wiſedom is the treaſure of the wit, wherewith euery man ought to enriche hym.

A couetous man can not be ryche.

To delyte in ryches, is a daungerous vice.

Pouertie with ſuertye, is better than rycheſſe with feare.

olon. Pourchaſe thy rycheſſe truly, and ſpend them lyberallye.

Abſtinence from couetyſe, is great riches.

lato. The thyng that maketh me oftenest to reioyce, is becauſe I haue ſo lytle regarded golde and ſyluer: for yf I had gathered great treaſures, I ſhoulde alſo haue gathered great and heauy thoughtes, where wiſedome dayly encreaſeth in me both ioye & gladnes.

eneca. Ioyous and glad pouertie, is an honeſte thynge.

He is not to bee thought poore, whome hys lytle that he hath ſuffiſeth.

Not he that hath lyttle, but he that deſyreth muche, is poore.

He is ryche that contenteth hym ſelfe with his pouertie.

A wyſe man nedeth nothyng.

There is no faulte in pouertye, but theyr myndes that ſo thynke it, are faultie.

He is myghtie, whiche hauyng ryches is poore: but he is more myghtie, whych beyng poore, is ryche.

None are in more ſuretye, than they that lacke moſte rycheſſe.

Not to deſyre rycheſſe, are the greateſt rycheſſe.

To knowe howe to uſe pouertie well, is a great bleſſednes.

He hath moſte that coueteth leaſte.

No manne is poore but he that thynketh hym ſelfe poore.

He that is content and ſatiſfyed with hym ſelfe, is borne with greate rycheſſe.

Ryches for the moſte parte are hurtfull to thoſe that poſſeſſe them.

¶ The effecte of all.

Sythe the perfecte ryches is Suffiſaunce,
He is more ryche content with pouertie,
Than he that hath of treaſures aboundaunce,
Whiche no man maye poſſeſſe wel with ſuertie.

Rycheſt is he that can him ſelfe ſatiſfye
With feweſt thi̅ges, which be both ſafe and ſure:
Where Fortunes giftes be doubtfull to endure.

¶ Of Silence, ſpeche, and communication. Cap. ix.

ocrat. Silence and ſpeche, are both good, vſed in due time: but otherwyſe vſed, are bothe nought.

Silence in a woman, is a great and a goodly vertue.

thag. By ſilence the diſcretion of a man is knowen: & a foole keping ſilence, ſemeth to be wiſe.

Muche hurt hath growen of ſpeache, but neuer none of ſilence.

ocras. The profyte of ſylence is leſſe than the profyte of ſpeche, and the harme of ſpeache is more than the harme of ſylence.

thago. A foole is knowen by hys ſpeche, and a wiſe man by ſilence.

ogen. There is greate vertue in a mans tonge.

He that babbeth muche, declareth hym ſelfe to haue ſmall knowlege.

He that will not kepe ſilence, is to bee blamed: and he that ſpeaketh not tyll he bee bydden, is to be prayſed.

It is better to heare, than to ſpeake.

Ryches

Eyther talke of vertue thy ſelfe, or geue eare to them that wil talke thereof.

Multiply ſilence, ſo ſhalt thou auoyde many perylls. Hermes.

Silence is the anſwere of folyſhe queſtyons.

Of al good thynges, the greateſt quantite is the beſt, ſaue of wordes.

We ought to heare double as muche as we ſpeake, and therfore hathe Nature geuen vs two eares, and but one tongue. Thales.

A man hathe power ouer hys wordes tyll they bee ſpoken, but after they bee vttered they haue power ouer hym. Socrat.

A man ought to conſyder before, what he wyll ſpeake, and to vtter nothynge that maye repente hym afterwardes.

He that ſpeaketh lytle, harkeneth and learneth at the ſpeche of other: but when he ſpeaketh, other learne of hym. Pithag.

Wordes with oute good ſcience, is lyke a great water that drowneth the people, and doeth it ſelfe no profyte. Plato.

The ſyghte of worldelye wyſedome is knowen by muche ſpeache.

He knoweth not howe to ſpeake, that knoweth not howe to holde hys peace. Seneca.

It is better to ſpeake wel, than to kepe ſilence: and it is better to kepe ſilence, than to ſpeake euyll.

To talke of God is the beſt communica-
Socrates. tion: & to thynke vpon hym is the beſt ſilēce.

The ſumme of all.

Bothe ſpeache and ſilence are excelēt vertues,
Vſed in time and place conuenient.
Of whiche the beſt, and eaſyeſt to abuſe
Is ſpeache, for whiche men oftentimes repent.
So do they not becauſe they be ſylent.
yet be not dumme, nor geue thy tong the leaſe:
But ſpeake thou wel, or heare & hold thy peace.

Of kynges, rulers, and gouernours, how they ſhould rule theyr ſubiectes.

Cap. x.

Aristotle. Kynges, rulers, & gouernours, ſhoulde firſt rule them ſelues, and than theyr ſubiectes.

Plato. He is vnmete to rule other, that can not rule his ſelfe.

None ought to rule, except he fyrſte haue learned to obeye.

Dronkennes, haſtynes and couetiſe, are to bee abhorred of all men, but ſpecially of prynces and rulers.

Hermes. If a kynge be negligent in ſerchyng the workes of hys enemyes, and the heartes and wylles of his ſubiectes, he ſhall not long be in ſuertye in his realme,

The ſtrength of a kyng, is the frendſhyp and loue of his people.

Pitha The ſubiectes are to theyr kyng, as the wynde is to a fyer: for the ſtronger that the wynde is, the greater is the fyre.

The kyng that foloweth trueth, and ruleth accordyng to iuſtice, ſhall reygne quietly: but he that doeth the contrarye, ſeketh an other to reygne for hym.

Plato. When coueteyſe is bounde to the kyng, the realme is in proſperitie: but whan the kyng is bounde to coueteyſe, the realme is in an euill takyng.

Ariſtot. A kynges good worde is better than a great gyfte of an other man.

Herme The moſte ſecrete counſayle of a kyng, is his conſcience: and his vertuous dedes are his chiefeſt treaſures.

Ariſtot. It is not ſo great an honour for a kyng to conquere, as for to gouerne the wel, whom he hath conquered.

If a kyng be mercyfull, his eſtate ſhall proſper, and his wyſedome ſhall helpe hym in his nede: yf he be iuſt, his ſubiectes ſhall reioyce in hym, and his reygne ſhall proſper, and his eſtate continue.

Socrat A kyng ought not to truſt hym greatly that is couetous, whiche ſetteth his mynde wholy to gette great rycheſſe, nor him that is a flatterer, nor any to whome he hath done wronge, nor in hym that is at truce with his enemyes.

Plutar A kyng ought to refrayne the companye of vicious perſons, for the euill whiche they do in his company, is reputed his.

It becommeth a kyng to take good hede to his counſaylours, who folowe his luſtes and whiche entende the common weale, that he may knowe whome for to truſt.

Solon. It appertayneth to prynces, to ſee that theyr chyldren be well brought vp, infourmed with wyſedome, and inſtructe in maners, that they may be able after them, wyſely to rule and gouerne theyr kyngdomes.

ermes. Ye kynges remembre fyrſt your kyng, the gouernour of all: and as ye woulde be honored of your ſubiectes, ſo honor ye hym.

Uſe no familiaritie with anye vicious perſon. Truſt none with youre ſecretes, before ye haue proued them. Slepe nomore than ſhall ſuffyſe the ſuſtentacion of youre bodyes. Loue ryghteouſneſſe and trueth. Embrace wyſedome. Fede meaſurably. Reward your truſty frendes. Fauor your communaltie, conſideryng that by it, youre realmes are maynteyned. Loue learned men that the ignoraunte may thereby be encouraged to learnyng. Defend the true and iuſt, and punyſhe the euyll doers, that other monyſhed therby, may flee the lyke vyces. Cut of the ſtealers handes.

Hang vp theues and robbers, that the hygh wayes may be the ſurer.

Burne the Sodomytes. Stone the aduouterers. Beware of lyers and flatterers, and puniſh them. Suffre not the ſwearers to eſcape ſhotfree.

Viſit youre pryſoners, and delyuer the vngyltye.

Punyſhe immediately ſuche as haue deſerued it.

Folowe not youre owne wylles, but be ruled by counſayle: ſo ſhal you geue your ſelues reſt, and labour vnto other.

Be not to ſuſpicious, for that ſhall both diſquyet your ſelues, and alſo cauſe men to drawe from you.

It is a great chaſtyſmente to the people, to haue a righteous prynce: and it is a great corruption vnto them to haue a corrupt and vicious ruler. Ariſtot.

A kyng ought to be of a good courage, to be courteous, free, & lyberal, to refrayne his malyce where he ought, and ſhewe it where Plutar.

it nedeth: to kepe him frō couetiſe, to execute true iuſtice, and to folowe the vertuous exāples of his good predeceſſours: & if it chaūce that ẏ ſtrength of his bodye fayle, yet ought he to kepe the ſtrength of his courage.

¶ The ſumme of all.

A kyng which in yearth, is euen the ſame
That god is in heauen (of kinges king eterne:)
Should fyrſt feare God, and biſily him frame
Hymſelfe to rule, and than his realme gouerne,
By lawe, by loue, by iuſtice and by ryght.
Cheriſhing the good, & puniſhing the ſtubberne,
The lengthening of his raygne, and doublyng of
his myght.

¶ The Preceptes of the wyſe. Cap. xi.

Solon. Vorſhyppe GOD.
Reuerence thy father & mother.
Helpe thy frendes.
Hate no man.
Mayntayne trueth.
Sweare not. Obey the lawes.
Thynke that whiche is iuſt.
Moderate thyne anger. Prayſe vertue.
Perſecute the euyll with extreme hatred.
Thales. Honor thy kyng. Trye thy frendes.
Be the ſelfe ſame, that thou pretendeſt,

Abſtayne from vice. Loue peace.

Deſyre honor and glory, for vertue.

Take hede to thy life, and be circumſpecte.

Deſerue prayſe of euery body.

Caſte whyſperers and tale bearers, out of thy company.

Take in good worthe whatſoeuer chaunceth.

Be not hygh mynded. Iudge iuſtly. Cleobu

Be carefull for thy houſeholde.

Reade ouer good bokes. Do good to good people. Refrayne from foule language.

Bryng vp in learnyng thy chyldren that thou loueſt beſt.

Be not ſuſpicious nor gelouſe.

Vanquiſh thy parentes with ſufferaunce.

Remembre them whiche haue done thee good, and forget not theyr benefites.

Deſpyſe not thyne vnderlynges.

Deſyre not other mennes goodes.

Runne not headlong into doubtful matters.

Kepe thy frendes goodes as ſafe as thou wouldeſt thyne owne.

Doe not that to an other, whiche thou thy ſelfe hateſt.

Threaten no bodye, for that is womanlyke.

Be redyer to go to thy frende in tyme of his miſerye, than in his proſperitie.

Knowe thy ſelfe. Beare no man malice. Chylo.

Uſe temperaunce. Flee fylthy thinges.
Get thy goodes iuſtlye. Loſe no tyme.
Uſe wyſedome. Pleaſe the moſte.
Be well manered. Suſpecte nothyng.
Hate ſclaunder. Be not importunate.
Let not thy tongue runne before thy wytte.
Proue not that whiche thou mayeſt not atchyue.
Loue as if thou wouldeſt hate, and hate as yf thou wouldeſt loue ſhortly after.
Pleaſe euery body. Hate vyolence.
erian. Be alwayes one to thy frende, as well in aduerſitie, as in proſperitie.
Perfourme whatſoeuer thou promyſeſt.
Kepe cloſe thy myſfortune, leſte thyne enemie reioyce at it.
Stycke to the trueth. Abſtayne from vice.
Do that whiche is ryghtfull and iuſt.
Geue place to thy betters, and to thyne elders.
Abſtayne from ſwearyng. Folowe vertue.
Moderate thy luſtes and affections.
Prayſe honeſt thynges. Hate debate.
Be mercyfull to the penitent.
Inſtructe thy children. Requyte benefites.
Enhaunce wyſemens companye.
Eſteme greatly good menne. Flee rebuke.
Beare that whiche to the belongeth.
Be enuyous to no man. Anſwere aptlye.

Do

Preceptes and counſels.

Do nothing that may repent thee.
Honor them that haue deſerued honor.
Be fayre ſpe[illegible]d. Feare the officers.
Mayntayne concorde. Flatter not.
When thou doeſt amyſſe, take better counſayle.
Truſt not to the tyme. Hope well.
Be ſeruiſable to euery bodye.
Take good hede to thy ſelfe.
Reuerence thyne elders with obedience.
Fyght, and dye for thy countrey.
Mourne not for euery thyng, for that wyll ſhorten thy lyfe.
Gette a wyttye woman to thy wyfe, and ſhe ſhall bryng the forth wyſe chyldren.
Lyue and hope, as yf thou ſhouldeſt dye immediatly.
Spare as though thou were immortall.
Hate pryde and vaynglory.
Dwell not in welth. Seale vp ſecretes.
Tarye alwayes for a conuenient tyme.
Geue liberally for thy profyte.
Do no man wrong. Auoyde gryefe.
Mocke not the dead. Uſe thy frendes.
Geue blameleſſe counſayle, and comforte thy frendes.
Beholde thy ſelfe often in a lokyng glaſſe, Byas.
and yf thou appeare bewtyfull, doo ſuche thynges as become thy bewtye: but yf

thou ſeme foule, than perfourme with good maners, the bewtye that thy face lacketh.

Talke none euyll of God, but ſearche diligently to knowe what he is.

Heare muche, but ſpeake lytle.

Fyrſt vnderſtande, and than ſpeake.

Prayſe not the vnworthye, becauſe of his rycheſſe.

Get by perſwaſion, and not by violence.

Get the ſobrenes in thy youth, and wyſedome in thyne age.

ittach.

Tell not abrode what thou entendeſt to doe: for yf thou ſpede not, thou ſhalt bee mocked.

Paye thy dettes. Reuyle not thy frende.

Rule thy wyfe. Be not ſlouthfull.

Yf thy felowes hurte the in ſmall thynges, ſuffer it, and be as bolde with them.

Take not thyne enemye for thy frende, nor thy frende for thyne enemye.

Be not iudge betwene thy frendes.

Stryue not with thy father and mother, although thou ſaye the trueth.

Reioyce not at any mannes myſfortune.

Let thy mynde rule thy tongue.

Be obedient to the lawe. Heare gladly.

Attempt nothyng aboue thy ſtrength.

Be not haſty to ſpeake, nor ſlowe to heare.

Wyſhe not the thing, which thou mayſt not obtayne.

obteyne.

Aboue and before all thinges worſhip God.

Reuerence thyne elders.

Refrayne thy luſt. Breake vp hatred.

Be obedient vnto thy kyng, and worſhyp thoſe that be in auctoritie vnder hym. Hermes

Loue God and trueth, ſo ſhalt thou ſaue thy ſoule.

Enuy not though an euyll man proſper, for ſurely his ende ſhall not be good.

Be ſatyſfyed with lytle, for it wil encreaſe and multiply.

Truſt not to the tyme, for it deceyueth ſodaynly them that truſt therto.

Vpbrayde no man with his miſerie.

Mary thy matche.

Take good aduyſement ere thou begynne ought, but whan thou haſte begon, diſpatch it quyckely.

Before thou go from home, deuyſe with thy ſelfe what thou wylt doe abrode: and whan thou art come home agayne, remember what thou haſte done abroade. Pythag

Neyther flatter, nor chyde thy wyfe before ſtraungers. Socra.

Be not proude in proſperitie, neyther diſpayre in aduerſitie.

In proſperitie beware, and in aduerſitie hope for better fortune.

Learne by other mennes vices, howe fylthy thyne owne are.

Moderate thy luſtes, thy tongue, and thy belly.

Do not that thy ſelfe, whiche thou diſprayſeſt in an other.

Couete not to waxe ryche through deceyte.

Ariſtip. Looke what thanke thou rendreſt to thy parentes, and looke for the lyke agayne of thy children.

Rule not, excepte thou haue fyrſt learned to obey.

Yelde vnto reaſon. Flee euyll company.

Sclaunder not them that be dead.

Prepare the ſuche rycheſſe, as when the ſhyppe is broken, maye ſwymme, and ſcape with theyr maiſter.

Plato. Learne ſuche thynges whyle thou art a chylde, as maye profyte the when thou art a manne.

Endeuour thy ſelfe to doe ſo well, that other may enuy the therfore.

Spende not to outragyouſly, nor be to nygardiſhe: ſo ſhalt thou neyther be nedy, nor in bondage to thy ryches.

ermes. Be paciente in tribulacion, and geue no man cauſe to ſpeake euyll of the.

Looke well to the ſafegarde of thyne owne body.

Knowe thy ſelfe, ſo ſhall no flatterer begyle the. Socrat.

Be vertuous and lyberal, ſo ſhalt thou eyther ſtop the ſclaunderers mouthe, orels the eares of them that ſhall heare hym.

Meddle not with that, with whiche thou haſte nought to do. Xenoph.

Neyther ſuffre thy handes to worke, nor thy tongue to ſpeake, nor thyne eares to heare, that whiche is euyll.

Slepe not before thou haue conſydered howe thou haſte beſtowed the daye paſt: Yf thou haue wel done, thanke God: yf otherwyſe, repent, and aſke hym forgeuenes. Pythag.

Deſyre God at the begynnyng of thy workes, that thou mayſt by his helpe, brynge them to a good concluſion.

Walke not in the waye of hatred. Ariſto.

Do not what thou wouldeſt, but what thou ſhouldeſt.

Prayſe not a man excepte he be prayſe worthy.

Yf thou wylt correcte any man, do it rather with gentleneſſe, then with violent extremitie.

Vſe meaſure in all thynges.

When thou talkeſt with a ſtraunger, bee not to full of communication, tyll thou knowe whether he bee better learned than Socra.

thou: and if he be not, ſpeake than the boldlyer, els be quyet, and learne of hym.

Geue thy wyfe no power ouer thee, for yf thou ſuffer her to daye to treade vpon thy foote, ſhe wyll to morowe treade vpon thy head.

Fyxe thy wil to do iuſtice, and ſweare not.

Ariſtip. Haunt not to muche thy frendes houſes, for that engendreth no greate loue: nor be to long from thence, for that engendreth hate, but vſe a meane in all thinges.

Socrat. Trouble not thy ſelfe with worldly cares ſuines, but reſemble the byrdes of the ayre, whiche in the mornyng ſeke theyr foode, but onely for the daye.

Doubte them whome thou knoweſt, and truſt not them whome thou knoweſt not.

Wander not by nyght, nor in the darke.

Laboure not to enfourme hym, that is without reaſon: for ſo ſhalt thou make hym thyne enemy.

Uſe not womans companye, excepte neceſſitie compell thee. Plato.

Eſteme him as much that teacheth the one worde of wiſdom, as if he gaue the golde.

Sweare not for any maner of aduātage.

Affyrme nothyng before thou knowe the trueth. Seneca.

Begynne nothyng before thou knowe

howe for to fyniſhe it.

Be not haſtye, angrye, nor wrathfull, for they be the condicions of a foole.

Refrayne from vyce, or vertue is a precious garment.

Beware of the baytes of a waton woman, whiche are layde out to catche menne: for they are a great hynderaunce to him that deſyreth wyſedome. Socrat.

Meaſure thy pathes, and goe the ryght waye, ſo ſhalt thou goe ſafely. Xenoph.

Refrayne from covetyſe, and thyne eſtate ſhall proſper.

Uſe iuſtyce, and thou ſhalte be bothe beloued, and alſo feared.

Yf thou wylte diſprayſe hym whome thou hateſt, ſhewe not that thou arte hys enemye.

Take heede to the meate that a gelous woman geueth the. Hermes.

Let neyther thy bewtye, thy youth, nor thy health deceyue the.

Breake not the lawes that are made for the wealth of thy countrey. Critto.

Applye thy mynde to vertue, and thou ſhalte be ſaued.

Prayſe nothynge that is not commendable: nor diſprayſe oughte that is prayſe worthye.

Plato. Trauayle not muche to wynne that which will lyghtly periſhe.

Enſue the vertues of thy good aunceſters.

Seneca. Araye thy ſelfe with iuſtice , and clothe the with chaſtitie: ſo ſhalt thou be happye, and thy werkes proſper.

Enforce the to gette both wyſedome and ſcience: by whiche thou mayeſt directe both thy ſoule and body.

Pithag. Endeuoure thy ſelfe ſo to kepe the lawe, that God may be pleaſed with the.

Couet not thy frendes ryches , leſte thou be deſpyſed and hated therfore.

Reproue not a man in his wrath, for than thou mayſt not rule hym.

Hermes. Reioyce not at an other mannes myſfortune, but take heede by hym, that the lyke chaunce not the.

Stabliſh thy wyt both on thy right hand, and on the lefe, and thou ſhalt be free.

Socrat. Geue to the good, and he wyll requyte it: but geue to the euyll diſpoſed, and he wyll aſke more.

Be not ſlacke to recompence them that haue done for the.

Iſocra. Thynke fyrſte, than ſpeake, and laſte of all fulfyll.

Accuſtome not thy ſelfe to be ſodaynlye moued, for it wyll turne to thy diſpleaſure.

Yf thou entend to do any good, tary not tyll to morow, for thou knoweſt not what maye chaunce the thys nyght. Pytha.

Yf thou fele thy ſelfe more true to thy kyng than manye other, and haſte alſo leſſe wages of hym than they: yet complayne not, for thyne wyll continue, and ſo wyl not theyrs. Ariſtot.

If any man enuy the or ſaye euyll by the, ſet not thereby, and thou ſhalte diſappoynte hym of hys pourpoſe. Dioge.

Forget not to geue thankes to them that inſtructe the in learnynge, nor challenge to thy ſelfe the prayſe of other mennes inuentions.

Loue all men, and be ſubiecte to all lawes, but obeye god more than men. Socrat.

If thou wylte be counted valyaunte, let neyther chaunce nor griefe ouercome the. Plato.

Geue good eare to the aged, for he can teache the of thy lyfe to come.

Flee lecherous luſtes, as thou wouldeſt a furious lorde.

Attempte not two thynges at once, for the one wyll hynder the other.

Let no couetous man haue anye rule ouer the, nor yelde thy ſelfe ſubiecte to couetyſe: for the couetous manne wyll defraude the of thy goodes, and couetouſ- Ariſtot.

nes wil defraude the of thy ſelfe.

Receyue not the giftes that an euil diſpoſed man doeth proffer the.

Plato. Be ſober and chaſt amonge yonge folke, that they maye learne of the: and amonge olde, that thou mayeſt learne of them.

Seneca. Order thy wyfe as thou wouldeſt thy kynſfolke.

Plato. Apply thy ſelfe ſo nowe in vertue, that in tyme to come, thou mayeſt therefore be prayſed.

Thynke that the weakeſt of thyne enemyes is ſtronger than thy ſelfe.

Be not aſhamed to do iuſtice, for al that is done without it, is tyrannye.

Fortifye thy ſoule with good workes, and flye from couetyſe.

Yf thou entend not to do good, yet at the leaſt refrayne from doyng euyl.

Ariſtot. Geue not thy ſelfe muche to pleaſure and eaſe, for yf thou vſe thy ſelfe thereto, thou ſhalt not be able to ſuſtayne the aduerſitie that maye afterwardes chaunce vnto thee.

Endeuour thy ſelfe in thy youth to learne, although it be paynfull: for it is leſſe payne for a manne to learne in his youth, than in his age to be vnkunnyng.

Whan thou arte wearye of ſtudye, ſporte thy ſelfe with readyng of good ſtoryes.

Couet not to haue thy buſynes haſtely done, but rather deſyre that it maye bee well done.

Reioyce without great laughter.

Deſyre not to be wyſe in wordes, but in workes: for wiſdom of ſpeache waſteth with the worlde, but workes wrought by wyſedome, encreace into the worlde to come. Ariſtotle.

Yf thou doute in any thyng, aſke counſayle of wyſemen: & be not angrye, although they reproue thee.

Worſhyp good men, ſo ſhalt thou obtayne the peoples fauoure.

Kepe no company with hym, that knoweth not hym ſelfe. Diogen.

Be not lyke the boulter, that caſteth out the flower, and kepeth in the branne.

Committe not the gouernaunce of people, to a chylde, to a foole, to a couetous man, nor to any haſtie perſonne, that is deſirous of reuengeaunce.

If thou deſyre to bee good, endeuour thy ſelfe to learne, to know, and to follow truth: for he that is ignorance therin, and wyll not learne, can not be good. Plato.

Kepe a meaſure in thy communicacion, for yf thou bee to brieſe, thou ſhalte not bee well vnderſtanded: and yf thou be to longe, thou ſhalt not be well borne in mynde. Ariſtot.

To hym that is to full of hys queſtions, geue thou none anſwere at all.

Pythag. Uſe examples, that ſuche as thou teacheſt, may vnderſtande thee the better.

Reaſon not with hym that wyll denye the principall truthes.

Ariſtot. Take good heede at the begynnynge, to what thou graunteſt: For after one inconuenience, an other foloweth.

If thou deſire to haue delite without ſorow, apply thy mynde to ſtudye wyſedome.

Seneca. Mary a yong mayde, that thou mayſt teache her good maners.

Kepe company with them that maye make thee better.

Be bounde vnto wyſedome, that thou mayſt obtayne the true libertie.

Loue, yf thou wylt be loued.

So lyue with men, as yf God ſaw the. So talke with God, as yf men hearde thee.

Feare foloweth hope, wherfore yf thou wylte not feare, hope not.

Deſyre not to dwell nygh a ryche man, for that ſhall make the couetous.

Eſchue anger, though not for wyſedomes ſake, yet for thy bodylye healthes ſake.

If thou deſyre to be quyet mynded, thou muſte eyther be a poore man in dede, or els lyke to a poore man.

Take not thought to lyue long, but to lyue well.

For ſo muche as thou art not certayne in what place deathe abydeth thee, bee thou redy prepared in eche place to mete [illegible]m.

Prayſe a man for that, which maye neyther bee geuen hym, nor taken awaye from hym: whyche is not hys fayre houſe, nor hys goodly garmentes, nor hys greate houſeholde, but hys wyt and perfecte reaſon.

Labour not for great numbre of bokes, but for the goodnes of them.

Vſe thyne eares more than thy tounge. Seneca.

Deſyre nothynge that thou wouldeſt denye, yf it were aſked thee.

What ſo euer thou wylt ſpeake, before thou ſhewe it to an other, ſhewe it ſecretlye to thy ſelfe.

What ſo euer thou wylt haue kepte ſecret, ſhewe vnto no bodye.

Searche forth the cauſe of euery deede.

Let not thy thoughtes departe from the truthe.

Promyſe with conſyderation, and performe faythfully.

Prayſe lytle, but diſprayſe leſſe.

Let not the authoritie of the ſpeaker perſwade the, nor regard thou his perſō yͤ ſpeaketh, but marke wel what it is yͤ is ſpokē.

Perfourme more fully than thou haſte promyſed.

Suche thynges as thou haſte, vſe thou as thyne owne, and kepe them not as yf they were an other bodyes.

Be gentle and louynge to euery bodye, flatter none, be familier with fewe, be indifferente and equall towardes euery manne, be ſlowe to wrathe, ſwyfte to mercye and pitye: be conſtant and pacient in aduerſitie, and in proſperitie, ware and lowlye.

Seneca. Worſhyp gentlenes and hate crueltye.

Flye and eſchue thyne owne vices, and be not curyous to ſerche out other mennes.

Be not buſye to vpbrayde men wyth theyr faultes, for ſo ſhalte thou be hated of euery bodye.

Sumtime amonge earneſt thinges, vſe mery conceytes, but meaſurably.

Lyue with thyne vnderlinges as thou wouldeſt thy betters ſhoulde liue with thee & do to al men as thou wouldeſt be done by.

Thynke not thy ſelfe to be that, which thou arte not: nor deſyre to ſeme greater thã thou art in dede.

Thynke al thynges maye be ſuffered, ſaue fylthynes and vice.

Eate rather for honger than for pleaſure and delyte.

Be apte to learne wyſdome, and dylygent to teache it.

Be mery without laughter.

Thou ſhalte be loued of God, yf thou folowe hym in thys poynte: In deſyre to do good to all men, and to hurte no bodye.

Beleue hym not that ſayeth he loueth truthe, and foloweth it not.

Se that thy gyftes be accordyng to thyne abilitie: for yf they be to byg, thou ſhalte bee thought a waſter: and agayne yf they bee to ſmall, thou ſhalt be thought a nygarde. Solon.

Let thy gyftes be ſuche as he to whom thou geueſt them doth delyte in.

Geue no vayne and vnmete gyftes, as armoure to women, bokes to a plowman, or nettes to a ſtudent. Seneca.

Geue to the nedye, yet ſo that thou nede not thy ſelfe.

Succour them that periſhe, yet not ſo, that thou thy ſelfe peryſh therby.

If thou beſtowe a benefite, kepe it ſecrete: but yf thou receyue any, publyſh it abrode.

Speake not to hym that wyll not heare, for els thou ſhalt but vexe hym.

Geue at the fyrſte aſkynge, for it is not freely geuen, that is often craued.

Boaſt not thy ſelfe of that, whiche is an other mannes.

Blame not Nature, for ſhe doth for euerye man alyke.

If thou wylte prayſe any man becauſe he is a gentleman, prayſe his parentes alſo. If thou prayſe hym for hys rycheſſe, that appertayneth to fortune. If thou prayſe him for hys ſtrengthe, remembre that ſyckenes wyll make hym weake. If thou prayſe hym for hys ſwyftnes of bodye, remembre that age wyll take it awaye. If for hys bewtye, it wyll ſone vanyſh. But yf thou wylt praiſe him for maners and learnyng, than as much as appertayneth to a man, prayſe thou hym: for that is hys owne, whyche neyther commeth by heritage, neither altereth with Fortune, nor is chaunged by age, but is alwaye one with hym.

Flee the company of a lyar, but yf thou muſte nedes kepe company with hym, beware that in any caſe thou beleue hym not.

Geue parte of thy goodes to the nedye, ſo ſhall God encreaſe them.

Sowe good workes, and thou ſhalte
Socrat. reape the flowers of ioye and gladnes.

Boaſt not of thy good deedes, leſt thine euyll bee alſo layde to thy charge.

Company not with hym, that knoweth not hym ſelfe.

Be not aſhamed to heare the truthe, of

whom

whome ſo euer it bee: for truthe is ſo noble of it ſelfe, that it maketh thē honorable that pronounce it.

Yf thou haue not ſo muche power, as to refrayne thyne yre, yet diſſemble it, & kepe it ſecrete, and ſo by little and little, forget it.

Pytha.

Honor wyſdome, and denye it not to them that woulde learne, and ſhewe it vnto them that deſpyſe it.

Sowe not the ſea fyeldes.

Geue not to lyght credence to a mannes wordes, nor laugh thou them to ſcorne: for the one is the propertie of a foole, and the other the condicion of a mad man.

Socrat.

Thynke not ſuche thynges honeſt to be ſpoken of, that are fylthy to be done.

Accuſtome not thy ſelfe to be heauy and ſadde, for yf thou do, thou ſhalt bee thought ſterne: yet be thoughtfull, for that is a token of a prudent man.

So doe all thynges, as yf euery manne ſhoulde knowe them, yet kepe them cloſe a whyle, and at length diſcouer them.

Learne diligentlye the goodnes whyche is taught thee. For it is as greate ſhame for a man not to learne the good doctryne that is taught hym, as to refuſe a gyft profered hym of hys frende.

Let it not greue the to take payne to go to learne of a cunnynge man. For it were grete ſhame for yonge men, not to trauayle a lytle by lande to encreace theyr knowledge, ſythe marchantes ſayle ſo far by ſea, to augement theyr ryches.

Be gentle in thy behauyour, and famylier in communication: It belongeth to gentlenes, to ſalute gladlye them that we mete: and to familiaritie, to talke with them gently and frendly.

Behaue thy ſelfe gentlye to euery bodye: ſo ſhalt thou make the good thy frẽdes, & kepe the bad, frõ beynge thyne enemies.

Uſe thy ſelfe to laboure, by thyne owne accorde: that yf it chaunce thee to be compelled therto, thou mayſt away wᵗ it the better.

Perfourme thy promyſe, as iuſtlye as thou wouldeſt paye thy dettes: For a manne ought to be more faythfull than his othe.

For two cauſes, yf thou be conſtrayned, thou mayeſt ſweare: as to diſcharge thy ſelfe from any great offence, or to ſaue thy frẽdes from greate daunger. But for money thou ſhalt not ſwere any othe: for yf thou do, thou ſhalt of ſome be thought forſworne: and of other ſome, to be deſyrous of money.

Thynke it as great a ſhame to be ouercome with thy frendes benefites, as wyth the iniurye of thyne enemyes.

Allow

Allowe them for thy frendes that be as ioyous for thy proſperitie, as they ſeme ſorowefull for thy myſfortune. For there bee many that lamente a mannes myſerie, that woulde haue enuye to ſee hym proſper.

Deſyre to be cleanlye, and not gorgeous in thyne apparell.

Yf thou do good to the euyll, it ſhall happen to the, as it doth to them that fede other mennes dogges, which barke as wel at theyr feder, as at an other ſtraunger.

Do not ſuche thynges thy ſelfe as thou wouldeſt diſprayſe in an other. Pithago

Enforce thy ſelfe to refrayne thy euyll luſtes, and folowe the good, for the good mortifyeth and deſtroyeth the euyll.

Speake euer of God, and God wyll alwayes put good wordes in thy mouthe. Socrat.

Set thyne owne workes alwayes before thyne eyes, but caſte other mennes behynde thy backe.

Fyxe not thy mynde vpon worldly pleaſure, nor truſte to the worlde: for it deceyueth all that put theyr truſte therin.

Be content with lytle, and couet not an other mannes goodes.

Be ſober in thy lyuyng, and replenyſhe thyne hearte with wiſedome.

Drede God, and kepe thy ſelfe from

harme

vayne glorye.

Mocke not an other man for hys miſerye, but take hede by hym, howe to auoyde the lyke miſfortune.

Let no man perſwade thee by flatterye to doe any euyll, nor to beleue otherwyſe of thy ſelfe, than thou art in dede.

Hermes. Receyue paciently the wordes of correction, though they ſeme greuous.

Feare the vengeaunce of God, all that thou mayeſt, and conſyder the greatnes of hys puyſſaunce and myght.

Beware of ſpyes and tale bearers.

Socrat. Tell nothyng to hym that wyll not beleue thee, nor demaunde any thynge whyche thou knoweſt before wyll not bee graunted.

Feare God aboue all thynges, for that is ryghtfull and profytable: and ſo order thy ſelfe, that thy thoughtes and wordes bee alwayes of hym: for the ſpeakyng & thinkyng of God, ſurmounteth ſomuche al other wordes and thoughtes, as god hym ſelfe ſurmounteth all other creatures, and therfore men ought to obey hym, though they ſhould be conſtrayned to the contrary.

Make thy prayers perfect in the ſyght of God: for prayer is lyke a ſhyppe in the ſea, whiche yf it be good, ſaueth all therin: but yf it be nought, ſuffereth them to periſhe.

Praye not to God to geue thee ſufficient, for that he wyll geue to eche man ynough: but praye that thou mayeſt bee content and ſatiſfyed with that which he geueth thee. Plutarch

Beleue hym not whych telleth thee a lye by an other body: for he wyll in lyke maner make a lye of thee to an other man.

Yf thou deſyre to be beloued of euerye bodye, ſalute eche man gladly, be lyberall in geuynge, and thankefull in receyuyng.

Forget thyne anger lyghtelye, and deſyre not to be reuenged.

Yf thou deſyre to continue longe with an other man, payne thee to inſtructe hym well in good maners.

¶ The concluſion.

Theſe are parte of the preceptes & counſayles of the heathen men, which takē & vſed as they ſhould bee, are not vnmete for Chriſten men to folow. Of which I could haue made a greater boke, but for ſomuche as theſe few contayne the effect of all, & becauſe alſo that mē wyl be ſoone weary of tediouſe matters, bee they neuer ſo good, it ſemed good for feare of dryuing men from it, before they ſaw it, to bee as brefe as mought be: wyſſhynge that theſe fewe myght be wel accepted. To the whyche I haue ſet no ſummaryes, becauſe I woulde that they ſhoulde bee read thoroughlye. And although they be ſo eaſye, playne, and common, that euery chylde can ſaye the ſame, yet beynge ſo lytle folowed of men, which ſhould knowe them beſt, I thoughte it no ſhame at all to wryte the: whiche mynde not in this booke to teache men to ſpeake, but to do the thynges whiche they can ſpeake already.

Wherein peraduenture ſome wyll muſe why I haue attributed ſo many ſentences to Socrates, whyche they perhaps knowe to haue be wrytten of other men: in whiche doynge I folowed the prouerbe. Doubtefull thynges oughte to bee interpreted to the beſte. And therefore ſuche thynges as I haue founde wrytten, without certayntie of any certayne authour, I haue aſcrybed vnto hym, not onelye becauſe they bee thynges meete for hym to ſpeake, but becauſe they be wrytten by ſome of hys ſcholers, whyche learned the of hym. Amonge whome the moſte excellent, ſetteth forth ſuche thinges in hys mayſters name, that the authorytie of the ſpeaker, myght cauſe the matter to bee more regarded I meane Plato, whoſe example in thys poynte I haue folowed: yet not ſo deſyrous to perſwade wyth the authoritie of the ſpeaker, ber, as with goodnes of the thynge, whiche he hathe ſpoken. The whyche with all the reſte, I would wyſhe all menne to learne and folowe.

◆

The ende of the ſeconde booke.

¶ The thirde boke.

¶ The vſe of prouerbes and adages. Cap. i.

Lyke as a louer delyted in ỹ goodly bewtye of hys loue, can neuer bee ſatiſfyed in beholdynge her, neyther can take any reſt vntil he haue by praiſynge, enflamed other to delyte in the ſame, labouring to the vttermoſte to ſet forthe hys beloued: Euen ſo the Phyloſophers rauyſhed in the loue of wyſdome, haue not onely labored to knowe it to the vttermoſte, but haue alſo deuyſed by al maner meanes, to prouoke and entice al men to delyte in the ſame: and becauſe they [illegible] ſydered mennes myndes to be varyabl[illegible] diuerſly delytynge, they deuyſed to ſet oute wyſedome in ſondrye kyndes of wrytynge: that euery man myght fynde wherin to delyte, and ſo to bee caught in hys owne pleaſure. Among whyche kyndes of teaching, although preceptes and counſayles bee the moſte playne and eaſye, yet lacke they the grace of delyte, whyche in theyr Prouerbes they haue ſupplyed: and that ſo finely and ſo wyttely, that they both delyte and perſwade excedyngly, mixed with ſuche pithynes in wordes and ſentence, as maye miniſter occaſyon to muſe and ſtudye, a cauſe to fixe the the better in memory: and like a playſter both corroſyue and incarnatiue, tauntynge vyces, and ſhewyng the remedyes: beyng therwithall ſo brefe, that without trouble they maye bee contayned. As for an example thys lytle prouerbe.

Wrathe ſcadeth ſhame in a ſenſe.

What might there be ſayde to cauſe a man more to refrayne hys wrath? For euery man naturally hateth ſhame, whyche ſythe it is the folower and ende of anger, and thereto ioyned inſeperablye, euen as the ſhadowe is to the body, what man conſyderyng the ende, wyll vſe hym ſelfe therto? And to make him aſhamed, loe here an other.

He that to hys wrathe and anger is thrall:
Ouer his wit hath no power at all.

Nowe what maye make a man more aſhamed of hym ſelfe, then to be thought a very foole? I ſuppoſe nothynge.

Wherfore ſyth thys kynde is ſo wytty, and ſo pleaſaunte, I haue endeuored in thys booke to gather together parte of theyr prouerbes, and haue ſundred them into chapters, that they myght the eaſylier be had and founde oute for all maner pourpoſes. And ſuche thynges as I thought moſt proper, I haue drawen into meter, and ioyned with them diuers other, by other men done alreadye: to the intente that ſuche as delyte in Englyſhe meter, and can retayne it in memory better than proſe, might fynde herein ſomwhat accordyng to theyr deſires: whiche booke and meters I ſubmyt to the correction of all fyne wytted and well learned men: deſyring them herein to pardon myne ignoraunce, and to beare with my boldnes, which thoughte it better, though rudely, to doe ſumwhat, thā to be ydle, and to do nothing.

the vttermoſte, but haue alſo deuyſed by al maner meanes, to prouoke and entice al men to delyte in the ſame: and becauſe they conſydered mennes myndes to be varyable, and diuerſly delytynge, they deuyſed to ſet oute wyſedome in ſondrye kyndes of wrytynge: that euery man myght fynde wherin to delyte, and ſo to bee caught in hys owne pleaſure. Among whyche kyndes of teaching, although preceptes and counſayles bee the moſte playne and eaſye, yet lacke they the grace of delyte, whyche in theyr Prouerbes they haue ſupplyed: and that ſo fynely and ſo wyttely, that they both delyte and perſwade exceedynglye, mixed with ſuche pithynes in wordes and ſentence, as maye miniſter occaſyon to muſe and ſtudye, a cauſe to fixe the the better in memory: and like a playſter both corroſyue and incarnatiue, tauntynge vyces, and ſhewyng the remedyes: beyng therwithall ſo brefe, that without trouble they maye bee conteyned. As for an example thys lyttle prouerbe.

Wrathe leadeth ſhame in a leaſe.

What might there be ſayde to cauſe a man more to refrayne hys wrath? For euery man naturally hateth ſhame, whyche ſythe it is the folower and ende of anger, and therto ioyned inſeperablye, euen as the ſhadowe is to the body, what man conſyderyng the ende, wyll vſe hym ſelfe therto? And to make him aſhamed, loe here an other.

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Ouer his wit hath no power at all.

Nowe what maye make a man more aſhamed of hym ſelfe, then to be thought a very foole? I ſuppoſe nothynge.

Wherfore ſyth thys kynde is ſo wytty, and ſo pleaſaunte, I haue endeuored in thys booke to gather together parte of theyr prouerbes, and haue ſundred them into chapters, that they myght the eaſylier be had and founde oute for all maner pourpoſes. And ſuche thynges as I thought moſt proper, I haue drawen into meter, and ioyned with them diuers other, by other men done alreadye: to the intente that ſuche as delyte in Englyſhe meter, and can reteyne it in memory better than proſe, might fynde herein ſomwhat accordyng to theyr deſires: whiche booke and meters I ſubmyt to the correction of all fyne witted and well learned men: deſyring them herein to pardon myne ignoraunce, and to beare with my boldnes, which thought it better, though rudely, to doe ſumwhat, thã to be ydle, and to do nothing.

For by ydlenes, no goodnes maye come: but al wickednes hath growe thereof accordyng to the prouerbe.

Ydlenes is the cauſe of ygnoraunce,
and ignoraunce the cauſe of errour.

Where as by this my labour, though ſimple and rude, I maye chaunce to ſtyrre vp ſome by occaſyon herein geuen, to handle the matter as I woulde I coulde my ſelfe. Once I am ſure, that by my laboure can come none euyll, wheras good may chaunce therby dyuers wayes.

Yet to Momus, and hys ſcornefull meyny, whiche I am ſure wyll deſpyſe thys before they knowe it, as it is theyr cuſtome in all maner matters be they neuer ſo good, I wil obiecte thys ſayinge of Horace.

Yf ye can do better, my frendes ſet it forthe:
If not, vſe thys, and take it wel in worthe.

¶ Of wiſedome, learnyng, and vnderſtandynge. Cap. ii.

Ariſtot. Vnderſtanding is a lyght which God powreth into mās ſoule.

Socrat. Wyſdome is the knowledge of diuine thinges, & is the head of all other ſciences.

Wyſedome is lyfe, & ignoraunce is deathe:

where:

wherefore the wyſe manne lyueth, for why he vnderſtandeth what he doeth: but the ignoraunt is dead, becauſe he doeth he knoweth not what.

Of all the gyftes of God, wiſedome is chiefeſt. Wyſedome ordereth the mynde, ſhe directeth the lyfe, and ruleth the workes thereof, teachyng what ought to bee done, and what to be left vndone, without whiche no man may be ſafe.

Wyſedome teacheth to do as well as to ſpeake.

Of all the gyftes of GOD, wyſedome is moſte excellente: ſhe geueth goodneſſe to the good, and forgeueth the wycked theyr wyckedneſſe. Plato.

To menne of lowe degree, wyſedome is an honour: and folyſhnes is a ſhame to men of hygh degree.

Wyſedome garniſheth ryches, and ſhadoweth pouertie.

Wyſedome is the defence of the ſoule, and the myrrour of reaſon, & therfore bleſſed is he that trauayleth to get her, for ſhe is the grounde and rote of all noble dedes, by her we obtayne the chiefe good, that is eternall felicitie.

Prudence is the gyde of all other good vertues. Seneca.

ermes. Of all the good gyftes of God, wyſedome is the pureſt: ſhe geueth goodneſſe to good people, and obtayneth for the wycked pardon for theyr wyckedneſſe: ſhe maketh the poore ryche, and the ryche honorable: and ſuche as vnfaynedlye embrace her, ſhe maketh lyke to God.

Wyſedome and iuſtice are honorable, both to God and man.

Intelligence is kyng bothe of heauen and yearth.

Wyſedome is the meſſenger of reaſon.

Pytha. Wyſedome at the begynnyng ſeemeth a great wonder.

Wyſedome is lyke a thyng fallen into the water, whiche no man can fynde, excepte he ſearche it at the bottome.

Wyſedome throughly learned, wyll neuer be forgotten.

Science is gotte by diligence, but diſcretion and wyſedome commeth of God.

Socra. In the companye of wyſemen is reſt, but in the felowſhyp of fooles is nothyng but laboure.

A wyſeman ought not to ſorowe for his loſſes, but to be carefull to kepe the reſt of his goodes.

A wyſe man is knowen by .ii. poyntes: He wyll not lyghtly be angry for the wrong that is done hym: neyther is proude whan he is prayſed.

He that ſeketh wyſedome the ryght waye, fyndeth her: but manye erre becauſe they ſeke her not duely, and blame her without cauſe.

A wyſeman is knowen by iii. poyntes. In makyng his enemyes hys frendes. In making the rude learned: and in reformyng the euyll diſpoſed vnto goodneſſe. Iſocra.

He is wyſe that acknowlegeth his ignoraunce, and he is ignoraunt that knoweth not hymſelfe.

There is none happy, but the wyſeman. Senec

Wyſemen for the truthes ſake, ought to contrary one an other, that by theyr contencion the trueth may the better be knowen.

It is better to be wyſe and not to ſeme ſo, than to ſeme wyſe and not to be ſo: yet men for the moſte parte deſyre the contrary. Pla

A wyſemanne vnderſtandeth bothe the thynges that are aboue hym, and thoſe alſo, that are benethe hym: he knoweth the thynges that are aboue hym, by the benefytes whiche he receyueth therby, & thinges beneth hym, by the vſe and profyt that he hath by them.

Wyſedome teacheth man to knowe his creatour. Dem eneca. A perfecte wyſe manne mortifyeth his worldlye deſyres, by meanes whereof he ſubdueth both his ſoule and bodye.

He that deſyreth wyſedome, deſyreth the moſte hygh and diuyne eſtate.

He that fyndeth wyſedome, fyndeth lyfe both in this world, & in the world to come.

It is not poſſible for hym to bee wyſe, that deſyreth not to be good.

Ariſtot. A yong man cannot be perfectly wyſe, for wiſedome requyreth experience, which for lacke of tyme, younge men may not haue.

A wyſe man ought to repute his errour great, and his goodneſſe ſmall.

The wyſeman, and not the riche, is voyde eneca. of myſerye.

He ſhall be wyſe that enhaunteth wyſemens company.

It is not vncomly for wyſedomes ſake for a man to be in ſubiection, to whomeſoeuer it be.

A wyſeman is knowen by ſylence, and a foole by muche babbling.

Learnyng maketh young menne ſober, it comforteth olde men, it is rycheſſe to the poore, and it garniſheth the ryche.

It is a ſhame for a wyſe man to ſaye, I thought not ſo muche.

ytha. Muche babblyng is ſigne of ſmal knowledge.

ledge.

Knowledge is better in youth than in age.

A wyſe manne caryeth all his goodes with him.

The beſt kynde of learnynge is to vnlearne our euyls.

No manne maye refrayne from doyng amyſſe: but a wyſe manne by one peryl, wyll auoyde an other.

Wyſedome in the hearte of a foole, is lyke a flying thyng, that cannot longe continue in one place. Plato

A manne of perfecte wyſedome, cannot dye, and a manne of good vnderſtanding cannot be poore.

Learnyng is ſtudyes ſiſter.

Wyſedome is a tree whiche ſpryngeth in the hearte, & beareth fruyte in the tongue.

Without ſtudye of wyſedome the mynde is ſycke.

Early ryſyng and muche watchyng, are profitable to kepe a manne in health, and to encreaſe his wyſedome.

A manne without ſcience, is lyke a realme without a king.

Science ſeperate from iuſtice and vertue, is not wyſedome but ſubteltie. Ariſto

Nothyng becommeth a wyſemanne ſo muche as temperaunce.

He that is worſhypped for wyſedome, is angry wyth them that deſpyſe it.

ocrat Of all thynges the leaſt quantitie is eaſyeſt to bee borne, ſaue of knowledge and ſcience: of whiche the more that a manne hath, the better he may beare it.

A wyſeman knoweth what ignoraunce is, becauſe he hymſelfe before tyme hath been ignoraunt: but the ignoraunt was neuer wyſe, and therfore he knoweth not what wyſedome is.

The true louers of wyſedome ſhal ſee God.

eneca. Power and myght is in yong men, but wyſedome and prudence is in the aged.

¶ Of iuſtice, lawes, cities, and gouernaunce. Cap. iii.

lato. Except wyſemenne be made gouernours, or gouernours bee made wyſemen, mankinde ſhal neuer haue quyet reſt, nor vertue be able to defende her ſelfe.

The cytie is well ordered, where ambicious men deſyre to haue no offices.

Cyties are well gouerned, when the wicked be punyſhed.

All that is done by iuſtice, is well done: but all that is done otherwyſe, is euyll.

A cytye to obtayne proſperitie nedeth not ſomuche abundaunce of goodes, as vertue. Ariſtot.

Lawe is the fynder ⁊ tryer out of trueth. Hermes

Through ydlenes, negligence, and to much truſt in fortune, not only men but cyties and kyngdomes, are vtterly loſt and deſtroyed.

Juſtice is a meaſure whiche God hathe ordeyned on the yearthe, to defende the feble from the myghty, and the true from the vntrue, and to roote out the wycked from among the good. Plato.

Wyſedome is leache of the lawe, and money the diſeaſe: and whan the leache cannot cure hymſelfe, howe ſhould he cure other? Pythag

Lawe and wyſedome are two laudable thynges: for the one conſerueth vertue, and the other good condicions.

An euyll lawe, and the loue of a ſhrewe, are lyke vnto the ſhadowe of a cloude, which vanyſheth awaye, as ſone as it is ſene. Seneca

Lawe is the quene of immortalitie.

Lawes ought to be made for no mannes pleaſure. Socrat

Thoſe rulers ſynne exceadyngly that geue other licence to ſynne.

Cyties muſt nedes peryſhe, whan the common lawes are of none effecte.

A good common weale bryngeth vp good menne.

Ariſtot. There cannot be in a cytie a more horryble thyng than ſedicion.

He that is obedient to the lawe, obeyeth God.

Where lawe and ordre is, all thynges proſper well.

lato. A lawe maker ought to be godly learned and wyſe, and ſuche one as hathe been ſubiecte to others lawes.

God is the cauſer that lawes be made.

Brybry uſed in a cytie, engendreth euyll maners, by meanes wherof, both fayth and frendſhyp are lytle ſet by.

That citie is ſafe, whoſe dignities are well beſtowed.

None delyteth in iuſtyce, but the iuſt man: none loueth wyſedome, but the wyſe man: nor none but the true frende delyteth in frendſhyp.

Pythag. Without iuſtice no realme maye proſper.

He that maketh his realme ſubiecte to the lawe, ſhal reygne, & he that maketh the lawe ſubiecte to his realme, may hap to reygne awhyle: But he that caſteth the lawe forthe from his realme, caſteth forth hymſelfe.

God is a lawe to ſobre menne.

Happye is that citye, that hath a wyſe man to gouerne it.

Ariſtot. It is better for a cytie to be gouerned by a good man, than by a good lawe.

A good cytie ſhould care more for vertue, than for people.

Without iuſtice no cytie maye be longe inhabyted.

He that polytykelye intendeth to the common weale, maye well be called iuſt: but he that intendeth onely to his owne profyte, is a vicious perſon.

¶ Of power, honor, vertue, and ſtrength. Cap. iiii.

Onelye vertue acquyreth the euerlaſtyng bleſſedneſſe. Ariſto.

He is not to be counted ſtro̅g that cannot awaye with labour.

It is a ſygne of a noble and myghty courage, to ſette lytle by greate and myghty thynges.

Vertue is ſhut vp from no man, but is redye for all that deſyre her, ſhe receyueth al men gladlye, ſhe calleth all men, bothe ſeruauntes, kynges, and baniſhed men, ſhe requyreth neyther houſe nor ſubſtaunce, but is contented with the naked man. Seneca.

They that be perfectlye wyſe, deſpyſe worldly honour. Plato.

Where ryches are honoured, good men are deſpyſed.

He that honoreth ryche menne deſpyſeth wyſedome.

He that to his noble lynage addeth vertue and good condicions, is to be prayſed.

Plato. Honor is the fruite of vertue ⁊ trueth, and for the trueth a man ſhall be worſhypped.

He is worthy to bee honored that wylleth good to euery man.

The iuſt man reſteth in ſurety.

He that vanquyſheth his luſtes, is a greate conquerour.

Dioge. Nobilitie, honor, and ryches, are the clokes of maliciouſneſſe.

Pleaſure peryſheth lyghtly, but honor is immortall.

Socra
Plato. Vertue alone perfourmeth the euerlaſtyng felicitie.

Immortall honor is better than tranſitorye rycheſſe.

It is a ſhame for a manne to deſyre honor becauſe of his noble progenitours, and not to deſerue it through his owne vertue.

The glory of the aunceſtours, is a goodlye treaſure to theyr chyldren.

Seneca. He is the very valiant, whiche neyther reioyſeth muche, nor ſoroweth out of meaſure.

Honour ought to be geuen to vertue, and not to rycheſſe.

Hermes. It is better to ſuffer ſhame for vertuous dealyng, than to wynne honor for vicious lyuyng.

To vſe vertue is perfecte bleſſedneſſe. Pythag.

Of liberalitie, pacience, vſe, and diligence. Cap. v.

He that is lyberall, cannot lyue amyſſe: he that ſpeaketh trueth cannot be aſhamed of that he ſpeaketh: The lowlye manne cannot be hated, and he that diligently attendeth to his buſyneſſe, can neuer repente hym, but bryngeth his workes to a good concluſion. Socrat. Ariſto.

He is liberall, that delyteth more in good renoune than in money. Seneca.

He that is paciente and ſobre, ſhall neuer repente hym.

That which kepeth a man from ſhame, is better than ryches gotten therby. Plato.

He that doeth not for his frendes whan he maye, ſhall in his moſte nede of them be forſaken.

He is perfectlye paciente whiche in his furye can ſubdue his owne affeccions. Socrat.

Pacience, and good beleſe in God, maketh a man victorious.

Diligence diſpatcheth all thynges.

Diligence and carefulneſſe is the keye of certayntie.

Plato. That whiche a manne hath accuſtomed longe tyme ſemeth pleaſaunte, although in dede it be paynfull.

There is nothyng ſo good to make an horſe fat, as the eye of his maiſter: neyther is there ought better to make lande fertyle, than the ſteppes of the owner: that is to ſay, the maiſters diligence.

It is as difficulte to breake a cuſtome long vſed, as to chaunge or alter Nature.

Ariſto. Cuſtome is as it were an other nature.

Of knowledge, ignoraunce, and errour. Cap. vi.

Socra. Intelligēce is kyng both of heauen and alſo of yearth.

Plato. Great is the hurte that hath chaūced by ignoraūce.

Ignoraunce is a madnes of the ſoule, whiche whyle it laboureth to attayne to truth, is counfounded in the knowledge of itſelfe.

Ariſtot. It is not poſſible for one man to knowe all thynges, yet ſhoulde eche man labour to knowe as muche as he myght.

An opinion without learnyng cannot be good.

He that erreth afore that he knowe the trueth, ought the ſoner to be forgeuen.

Errour at the ende is knowen to be euyll, and trueth therby is knowen muche the better.

It is great ſhame for an olde man to be ignoraunt.

There cannot be in a Ruler, a worſe thyng than ignoraunce.

The ignoraunt in theyr bankettes vſe minſtralſie to chere them, but the learned with theyr wyttes delyte one an other.

Plato.

He that is ignoraunt in the trueth, and led about with opinions, muſt nedes erre.

To learne better, is a good punyſhmente for ignoraunce.

There is none ſo ignoraunte as he that truſteth moſte to his owne wyt: none ſo vncertayne, as he that moſte truſteth fortune: nor any ſo muche out of quyet, as he that is cumbred with an vnruly brawlyng ſhrewe.

Socrat

Through lacke of wyt, ſpryngeth muche harme: and by meanes of ignoraunce, muche good is left vndone.

A falſe opinion doeth great harme.

The boldeneſſe of the ignorant, engendreth

aſſe

all euyls.

Socra. It is a ſhame to bee ignoraunte in that whiche euery man ought to knowe.

Pitha. It is better to bee ignoraunte in vyle thinges, than to knowe them.

Plato. Idlenes engendreth ignoraunce, and ignoraunce engendreth errour.

Of money and couetouſneſſe.

Cap. vii.

Seneca. An auaricious olde man is lyke a monſter.

He that ouercommeth hys couetouſneſſe, is valiaunter than he that ouercommeth an enemye: and he is the mighteſt cōquerour that vanquyſheth his owne wyl.

Pitha. Couetyſe can not be ſatiſfied with aboundaunce: for the more that a man hath, the more ſtyll he deſyreth.

Ambycyous men haue vngracyous wyttes.

Plato. He that hourdeth vp hys money, taketh paynes for other folke.

Diſhonour is the ende of couetouſnes, but the ende of lyberalitye, is worſhyp.

He that is a nygarde to hym ſelfe, muſte nedes be nygardyſh vnto other.

Seruauntes ſerue theyr bodelye maiſters, but euyll menne ſerue theyr couetous luſtes. Dioge.

It is better to haue a manne without money, than money without a man.

A couetous man cannot learne treuth. Hermes.

It is no merueyle though he be good whiche is not couetous: but it were a wonder to ſe a couetous man good. Plato.

A man maye ſoner yelde to auarice, than to reaſon: for couetyſe hathe accompanyed hym euen from his chyldehode, but reaſon cummeth not before he haue perfecte age.

It is better for a manne to loue his felowes, than to loue money. Ariſto.

Money is the cauſe of ſedicion and euyll wyll.

To delyte in money, is a daungerous pleaſaunce.

Couetouſneſſe taketh awaye the name of gentleneſſe, the whiche lyberalytie purchaſeth.

A mery man cannot lyghtly be angrye. A lyberall man maye not well be enuyous. And as for the couetous man, may neuer be ſatiſfyed with ryches.

Of

¶ Of the tonge, of fayre ſpeache, and of flatterye. Cap. viii.

Byas. FAyre and flatteryng ſpeache is an honnyed ſnare.

Hermes. A ryght commendable thyng both in heauen and yearth, is a true tongue.

Socrat. There is not a worſe thyng, than a deceytfull and lying tongue.

Fayre ſpeche in preſence, with good reporte in abſence; and maners in felowſhyp, obtayne great frendſhyp.

Chylo. An euyll tongue is ſharper than any ſwearde.

Dioge. If thou ſpeake what thou wylt thou ſhalt heare that thou wouldeſt not:

The tongue is the bewrayer of the heart.

Pithag. Death delyuereth a man from all enemyes ſaue the tonge.

He is wyſe and diſcrete that can refrayne his tonge.

Plato. Flattery is a preſent frende, but an abſent enemy.

Seneca. It is a poynte of flatterye to prayſe a man in his face.

Socrat. The tongue of a foole is the keye of his counſayle, which in a wyſeman wyſedome hath in keping.

The tongue of a wyſeman is in hys heart, but the heart of a foole is in his tongue.

Haſtines of ſpeache, cauſeth men to erre. Plato.

¶ Of truthe, of Faythe, of errour, and lying. Cap ix.

TRuth is the gyde of al goodnes. Hermes.

Faythe ſhineth in daunger. Ariſtot.

Honour is the fruyte of vertue and truthe: and for the truth a man ſhall be worſhypped.

He that uſeth truthe, hathe more and myghtyer ſeruauntes than a kynge. Socrat.

There is no difference betwene a great teller of tydynges, and a lyer.

There is no goodnes in a lyer. Seneca.

It is lawefull for a gouernour, for the mayntenaunce of hys eſtate, and ſauegarde of hys ſubiectes, to lye: but not for a ſubiect to lye in any cauſe. Plato.

A faythfull man is better than golde. Socrat.

Lying is a ſycknes of the ſoule, whiche can not be cured but by ſhame or reaſon.

He ought not to lye that taketh vpon hym to teache other.

Truthe is the meſſenger of God, which euery man ought to worſhyp for the loue of her mayſter. Plato.

Of ſmall errours not let at the begynnyng, ſpryng greate and mighty miſchiefes.

¶ Of bryngyng vp and maners, of diſpoſicions and inſtruction. Cap. x.

Plato. A Gentle hearte by the owne accorde, is geuen to goodneſſe.

Plutar. Noble wittes corrupte in the bryngynge vp, proue more vnhappy than other, that be more ſymple.

The vertues whyche in age wyll be excellent, may bee knowen in youthe by theyr honeſte deſyres.

Socrat. He is to bee commended whiche to hys good bryngynge vp, ioyneth vertue, wyſdome, and learnynge.

Inſtruction in a foole, encreaſeth more follye.

Plato. Good diſpoſicions can neyther bee geuen, bought nor ſoulde: yea yf they mighte, no man woulde bye them: but the euyll are dayly bought and ſoulde.

Ariſtot. Maners are more requiſite in a chylde, than playinge vpon inſtrumentes, or anye other kynde of vayne pleaſauntnes.

Those parentes are to be blamed, that are verye carefull to heape vp ryches, and take no care for the good bryngynge vp of theyr chyldren.

It becommeth a man from hys youthe to be ſhamefaſt in fylthy thynges, and to be ſtudious in that whiche is honeſte. Herme

Sobernes in youthe, ſemeth to fooles to bee mere folyſhnes.

Good bryngynge vp maketh a man wel dyſpoſed. Socrat.

He is perfecte, whiche to hys good bryngyng vp, ioyneth other vertues.

Good bryngyng vp is the head of good maners.

It is not poſſible for hym to be ſober, that is wealthyly brought vp in ryottynge and pleaſures. Seneca.

¶ Of Loue, luſte, and lecherye.

Cap. xi.

Conſtaunte Loue is a pryncypall vertue. Pytha.

Wythoute Loue, no vertue can bee perfecte. Plato.

There are two kyndes of Loue: the one Natural, and the other Heauenlye.

The good louer loueth hys ſoule better than hys body.

The euyll louer loueth hys body, and not hys ſoule.

Socrat. The loue of a foole, is more noyſome then pleaſaunte.

Loue cannot be myngled with feare.

Loue is the buſynes of loyterers.

Seneca. He that lacketh loue, ought not to bee regarded.

Repentaunce is the ende of fylthy loue.

There is nothynge ſo harde, but that loue eſpyeth.

Loue leaueth no daunger vnattempted.

To muche ſelfe loue, is cauſe of all euyll.

Luſte is a lordlye and diſobedient thynge.

Plato. Of all thynges the neweſt is the beſte, ſaue of loue and frendſhyp: whyche the elder that it wareth, is euer the better.

Ariſtot. Diſhonor, ſhame, euell ende and damnacion, wayte vpon lecherie, and all other like vyces.

Seneca. Lykenes of maners, maketh loue ſtedfaſte and perfecte.

It is not poſſible to do any thynge well without loue.

It is not poſſible for that ſeruaunte to bee diligent, that loueth not hys mayſter.

Of

Of ſorowe, gladnes, feare and boldenes. Cap. xii.

It is a poynt of madneſſe, to be ſorye, or to reioyce vnmeaſurably. Socrat.

We oughte to feare manye, whome manye do feare. Ariſtip.

Great grefe continueth not longe. Pytha.

Continuall feare ſuffereth not a man to bee happye.

Sorowe is a griefe for thynges that be done and paſte. Ariſtotle

Feare is a doubt for thynges for to come.

Feare of hym ſelfe accuſeth the gyltye.

By ſorowe and thought the hearte is tormented.

Of ſorowe commeth dreames and fantaſyes.

Of thought commeth watchynge, and bleared eyes.

Syckenes is the pryſon of the bodie, but ſorowe the pryſon of the ſoule. Hermes.

Erthe is the ende of ſorowe,

Shamefaſtnes in a chylde, is a token of wyt, but in a man of folyſſhnes. Seneca.

Suretye putteth awaye ſorowe, and feare hyndereth gladnes.

Neyther ſtrength nor bygneſſe, are of any value in a fearfull bodye.

¶ Of anger, wrath, enuy, malyce and reuengeaunce. Cap. xiii.

lato. PRiuye hatred is worſe than open malyce.

Wrathe leadeth ſhame in a leaſe.

It is a greate maruayle to ſee a wyſeman angrye.

hales. He is vnhappy that contynueth in hys malyce, not thynkynge of the ende.

lato. Vnhappy is the eſtate of malycious and enuyous people.

The ſuſpycious, the haſtye, and the gelous man, lyue euer in ſorowe.

riſtotle. Shame of hym ſelfe, is the ende of indignation.

He is not perfectlye good that hateth hys enemye: what is he then that hateth hys frende?

eneca. Debate, deceyte, contencion and enuye, are the fruytes of euell thoughtes.

It is fooliſhnes, or rather madnes, for a man to be angrye for that, whyche can not be amended: or to deſyre the thynge whyche he maye not obtayne.

Wrathe and haſtynes, are verye euyll counſaylours. Ariſtip.

Quyetnes is ſure, but raſhenes is daungerous.

Enuy and ſlaunder are two brethrene, whyche go euermore together.

Forgeuenes is a valyaunte kynde of reuengeaunce. Seneca.

He hath greate reſte, that can refrayne hym ſelfe from anger.

Enuye hathe been, is, and ſhall bee, the deſtruction of many. Pithag.

What is there that enuye hathe not defamed, or malice lefte vndefyled? Truly no good thynge.

Anger is an heauynes and vexation of the mynde deſyrynge to be reuenged. Ariſtotle.

Anger is the worker of enuuye, and hatred.

Humilitie, pacience, and fayre ſpeache, are the pacifyers of anger.

Tyme appeaſeth anger. Plato.

Wrathe commeth of feblenes of courage, and lacke of wytte.

Wemen are ſoner angry than men, the ſycke ſoner than the healthye, and olde folke be ſoner moued than the yonge.

He is enuyous that is ſorye for good mennes proſperitie. Chilon.

An envyous man ſerueth to none other pourpoſe, but to ſpeake euyll, and ſlaunder other.

Hermes. To the wrathfull, anger approcheth.

¶ Of lybertie and bondage.

Cap. xiiii.

Plato. HE is not fre that byndeth hym ſelfe to an other.

He obeyeth many, that obeyeth hys bodye.

Thales. Hope is a bondage, but myſtruſt a lybertie.

The chylde is not bounde to hys parentes of whom he learned nothynge.

Ariſtotle. He that hath bounde hymſelfe to folowe hys fleſhlye delytes, is more bonde than any captyfe.

Seneca. A bonde man hathe but halfe a mynde.

To muche libertie turneth into bondage.

A tyraunt neuer taſteth of true frendſhyp, nor of perfect libertie.

¶ Of women, wyne, and dronkennes. Cap. xv.

Plato. DRonkennes maketh a manne vnrulye.

Dronkennes vndoeth hym that delyghteth therin.

¶ Muche wyne and wyſdome

maye not agree, for they be two contraries.

Wyne vnmeaſurably taken, is an enemy to the ſoule. Iſocrat.

Wrathe and wyne, drowne bothe the reaſon and ſences.

Wrathe maketh man a beaſte, but dronkennes maketh hym worſe.

Dronkennes ought to be eſchued of all men, but chyefely of Rulers, watchemen, and officers.

Dronkennes is an abhomynable vyce in a teacher.

A dronkarde is vnprofytable for anye kynde of good ſeruice. Plato.

The huſbande can do to his wyfe no greater wrong, than to haue to do wyth an other woman.

Ariſtotl A woman is a neceſſary euyll.

There can be no greater honoure for an honeſte wyfe, than to haue an honeſte faythfull huſbande, whyche careth for her, and for no woman els: thynkynge her more chaſte and faythfull, than any other.

Neyther gorgeous apparell, nor excellent beautie, nor plentye of golde and riches, become a woman ſo well as ſobrenes, ſylence, faythfulnes and chaſtitie. Seneca.

The beſte waye for a man to kepe hys wyfe chaſte, is not to be gelous, as many fonde fooles ſuppoſe, but to bee chaſte him ſelfe, and faythfull vnto her.

Womans company is an euill that cannot be eſchued.

hilon. A fayre whore is a ſwete poyſon.

Women in miſchefe are wyſer than menne.

ocrat. Woman is more pitefull than manne, more enuyous than a ſerpente, more malycyous than a Tyraunte, and more deceytfull than the deuyll.

iſtot. Womans counſayle is weake, and a chyldes vnparfecte.

Woe be to that citye where a woman beareth rule.

ocrat. It is better to bee in companye wyth a ſerpent, than with a wycked woman.

Gaye apparayled women ſtande forthe as baytes to catche men that paſſe by: but they take none ſaue ſuche as wyll be poore, or els ſuche as bee ignoraunt fooles, whych knowe them not.

There is no greater acumbraunce that maye chaunce to a man, than ignoraunce and women.

There is nothynge whotter than a laſciuious woman.

He is an ignoraunt foole, that is gouerned by womens counſayle.

An ignoraunt man maye bee knowen by

thiſ

thre poyntes; he can not rule hym ſelfe, becauſe he lacketh reaſon: he can not reſyſt his luſtes, becauſe he lacketh vertue: neyther can he doe what he woulde, becauſe he is in bondage to a woman.

Women by Nature, are borne malycyous.

It is not poſſyble for hym to obtayne wyſedome and knowledge, that is in bondage to a woman.

He that enhaunteth muche womans company, can not be ſtronge: neyther maye he be ryche that delyteth muche in wyne.

¶ Dyuers ſentences of ſundry matters. Cap.xvi.

Eloquence is a goodlye gyfte, which in truth ſhineth, but in falſehode corrupteth.
Plato.

It is harde to fynde a riche wytty man.
Hermes.

Man is the meaſure of all thynges.

Holynes and ryghteouſnes make menne lyke vnto God.
Socrat.

Small expences ofte vſed, conſume great ſubſtaunce.
Seneca.

Exceſſe eyther hurteth, or profyteth nothyng.

nothynge.

Euery man loueth aduauntage.

Reſt muſt nedes be pleaſaunce, for it is the medicine of all diſeaſes that are in labor.

Nothynge obtayneth Fauour ſo muche as diligent obedience.

Hermes. Euyll men for lucre, agre together.

He is to bee deſpyſed of all, that careth for none but hym ſelfe. Pithag.

Manye thynges at the begynnynge are counted good, whych at the ende are knowen to bee euyll.

Deſyre of ryches waxeth infinite.

A ſolitary man is a God or a beaſte.

Diogenes. It is better for a manne to iudge after lawe and learnynge, than after hys owne mynde and knowledge.

Diligent purueyaunce is great ſuertye.

It is wyſedome to worke by ſcyence.

The multiplyinge of frendes, is the aſwagynge of cares. Plato.

It is better to dimynyſſhe that whyche hurteth, than to augmente that whyche helpeth.

Pittac. None but a craftes man, can iudge of a crafte.

Excellente thynges oughte to bee done warelye.

It is kyngelyke to be reproued for well doing.

doynge.

The agreement of brethren is ſtronger then a wall.

To vnlearne euyll, is the beſt kynde of learnynge.

A needy olde man is a miſerable thyng. Plato.

Melody is good to pacifye the angrye, to comforte the ſorowfull, and to aſſwage all other paſſions. Ariſtotle.

Muſicke is good to refreſhe the mynde, and to paſſe forthe the tyme, and is a greate helpe to good pronuncyation: and therfore chyldren ought to learne muſycke.

¶ The.xvii. Chapter.

Of all myſfortunes the moſte vnhappye, is to haue bene fortunate. Socrat.

Nothynge is to be counted good that may be taken away. Pithago.

It is as well a faulte to truſte no body, as to truſte euery bodye. Seneca.

It ſkylleth not in what bedde a ſycke man bee layde, whether it be of golde, or of wood: for whereſoeuer he be layde, hys ſickenes will bee with hym.

If it were as paynful a thynge for men to prayſe honeſte thynges, as it is to doe them:

than ſhoulde they bee as lyttle prayſed, as bee folowed.

They lyue euelly that begyn alwayes to lyue, foraſmuche as theyr manye begynnynges doe make theyr lyues ſtyll vnperfecte.

He that is rooted in his ſynne, wyll not bee corrected.

A gyfte byndeth the receyuer, and leuſeth the geuer.

Whan a manne doubteth in doubtfull thynges, and is aſſured in them that be euydent, it is a ſigne of good vnderſtandinge.

Demies. There are. vi. kyndes of menne that be neuer without vexacion. The fyrſte is he that can not forgette hys trouble. An enuyous man dwellynge with folke newly enryched. He that dwelleth in the place and can not thryue, where as an other thryued before hym. A ryche man decayed, and fallen into pouertie. He that would obtayne that which he may not get. The laſt is he that dwelleth with a wyſe manne, and can learne nothynge of hym.

He that ſeketh enemyes, ſeketh hys owne deſtruction.

Pu[illegible]g. Repentaunce deſerueth pardon.

The beſt and greateſt wynnynge is a true frende, and the greateſte loſſe is the loſſe of tyme.

Muche runnyng maketh great wearyneſſe.

Plato.

Yf men in reaſoninge deſyred as muche the truthe of the thynge it ſelfe, as they doe the mayntenaunce of theyr owne opinions, and glory of theyr wyttes: there ſhoulde not breede ſo muche hatred as there dothe, nor halfe ſo manye matters be lefte of vnconcluded.

There can not be a more intollerable thyng, than a fortunate foole.

The. xviii. Chapter.

A Man of feble courage, anoyeth hym ſelfe lyghtlye wyth that whiche he loueth.

Socrat.

To be ouercome wyth affections, is an euydent token of folyſhnes.

Pitha

He is not happy that hath richeſſe, but he that vſeth them.

Seneca.

The wicked ſumtyme ſeme to be happy.

It is better to ſuffer death, than by cōpulſion to do that is euyl.

Hermes.

He that is enclyned to his owne wyll, is nygh the wrathe of god.

He that deſpyſeth great charges, deſpyſeth great troubles.

Pithago. The heartes of good people, are the caſtels of theyr ſecretes.

It is a greate follye for a man to muſe muche on ſuche thynges as do paſſe hys vnderſtandynge.

Plato. To do well to hym that hurteth vs, is the moſte acceptable thyng, in the ſyghte of God, that a man maye doe.

Folly is the greateſt enemy, that a man maye haue.

Socrat. He that doeth good, is better than the good whych he dothe: and he that dothe euil, is worſe than the euyll that he dothe.

A man without ſcience, is lyke a realme without a kynge.

Plato. An aſſwager of wrong ought greatly to bee honored.

A good ryche manne ſeeldome maye bee founde.

Ariſtotle. No manne is happye, whyles that he lyueth.

He is an excellent warryoure, that lacketh neyther wyſdome nor good ſucceſſe.

There is but one waye to goodnes, but the wayes to euell are innumerable.

The beſte place in warre is the myddes, for there be the ſtronge and valyaunt, which are in the myddeſte betwene the hardy, and the cowardes.

There is no kynde to euyll, but that ſome good is founde in.

That whiche a manne beleueth not, ſhall neuer fraye hym. Seneca

He fyndeth fetters, yͭ fyndeth benefytes.

It is due to render deſerued thankes.

They bee worſe that are latelye made ryche, than they whiche haue been ryche a greate whyle.

Tyrantes prayers are neceſſarye.

The .xix. Chapter.

To lacke frendes is a token of euyll condicions. Socrat.

It is a folyſhe madnes to thynke that ryche menne be happy.

He is ſuffycientlye well learned that knoweth howe to do well: and he hath power ynough, that can refrayne from doyng euyll.

He that demaundeth but reaſon, is able to vanquyſhe his enemye. Pythag.

Couetous menne lacke the thynges that they haue.

The ſhorter a thing is, the more it delyteth.

They that rob, and ſlaunder the dead, are lyke furyous dogges, whiche byte and barke at ſtones.

Plutar. It is the parte of a good manne to forget diſhoneſt thynges: whiche to remembre, is a poynte of euyll.

That whiche is well done, is done wittyngly: but that whiche is euylly done, is done ignorantly.

He is as muche a thefe that ſtealeth openly, as he that robbeth priuely.

Socrat. A thyng oft ſpoken, troubleth the hearte.

To ſee is but a ſmall matter, but to foreſee a thyng, is harde to be done.

A manne of good felyng, is euermore diſcrete, ſo is it not of the other ſenſes.

Ariſto. Hearing in a manne is a great helpe to knowledge.

Cuſtome is as it were an other nature.

It is foliſhneſſe to entende muche vnto dreames.

Fonde and foolyſhe dreames, deceyue them that truſt therein.

They be groſſe and foliſhe phiſitions, whiche take any counſayle at theyr pacientes dreames.

When God wyll ſende dreames or viſions, they chaunce to wyſemen in the daye tyme.

Suche as be borne deaffe and blynde, haue theyr inwarde powers the more perfecte.

He ought not to lye, whiche wil teache

other folke.

Diuerſitie of opinions is the cauſe of muche ſtryfe.

That thyng is noble, whiche commeth of good kynde.

He that doubteth and marnaileth, ſemeth to be ignoraunte.

The.xx. Chapter.

HE whiche knoweth not howe muche he ſeketh, doth not knowe whan to fynde that whiche he lacketh. Socrat.

It is better to be ignoraunte in vyle thynges, than to knowe them.

The goodes of the ſoule are the pryncipall goodes.

A boaſter is more to be deſpyſed thã a lyar. Pythag.

It is harde for a liberall man to be ryche.

It is better to ſuffre, than to do wrong.

He is worſte of all, that is malicious agaynſt his frendes.

Euyll deſtroyeth it ſelfe.

The wrathe and luſt of lecherous people, alter theyr bodyes, and make many runne ſtarke mad.

It is better for a man to amende hym ſelfe by folowyng the good example of hys predeceſſours: than to make his ſucceſſors Plutar.

ware worſe, by folowyng hys vnthryftye vicious lyuyng.

To be muche inquiſityue of others offences, is a ſigne of an euyl diſpoſicion.

Nothyng diſprayſeth a man ſo muche as his owne prayſyng: ſpeciallye whan he boaſteth of his good dedes.

The moſt profitable thing for the world, is the death of euill people.

Ariſto. Men ought not to be choſen by age & numbre of yeares, but by wyſedome and condicions. For he that hathe chyldyſhe condicions is a chylde, be he neuer ſo olde: and he that hathe manlyke condicions is a man, be he neuer ſo yonge.

ermes. Thre thynges are to bee pytyed, and the fowerth not to be ſuffered. A good man in the handes of a ſhrewe. A wyſemanne vnder the gouernaunce of a foole. A lyberall man in ſubiection to a caytyfe. And a foole ſet in authoritie.

Plato. To men occupyed about diuyne thynges, lyfe ſeemeth a thyng of no reputacion.

Both ſlepe and laboure are enemyes to learnyng.

There is no greater victorye, than for a man to vanquyſhe hymſelfe.

There are many that wyll not fyght, and yet be deſyrous for to ſee frayes.

He that neglecteth wyfe and chyldren depryueth hymſelfe of immortalytie.

Prudence is the gyde of all other vertues.

The .xxi. Chapter.

It is harde for a manne hauynge lycence to ſynne, to kepe hymſelfe therfro. Plato.

Swete hope foloweth hym that lyueth holyly and iuſtly, nouriſhinge his hearte, and cheriſhing his olde age, and comfortynge hym in all hys myſeryes. Hermes

In all workes the begynnyng is the chiefeſte, and the ende hardeſt to attayne.

He is not worthy to lyue, that taketh no care to lyue well. Seneca.

He whiche is beautyfull, and ſpeaketh vnſemely thinges, draweth a ſwearde of leade, out of an yuory ſkabarde. Ariſtip.

Suche thinges as are aboue vs, pertayne not vnto vs. Socrat

Nobilitie, glory, and riches, are the clokes of malycyouſnes.

He that is myghty is not by and by good, but he which is good, immedyatly is myghtye.

Men ſhould rather be drawen by the eares than by the clokes: that is by perſwaſyon Chris.

and not by vyolence.

It is lawfull to be a frende, but no farther than to the aulter: that is, we ought not for our frendes ſake to transgreſſe oure religion.

A citie cannot proſper, whan an oxe is
Seneca. ſolde for leſſe than a fyſhe.

He is worthy no wealth, that can ſuffre no woe.

Muche babblyng is a ſigne of ſmall knowledge.

Worldelye vanities, hyndre mannes reaſon.

Hermes. He is a wyſeman that doth good to his frendes: but he is more than a manne, that doeth good to his enemyes.

Of euyls, the leaſt is to be choſen.

Plato. Good reſpect and conſideracion to the ende of thynges, preſerueth bothe ſoule and bodye.

Seneca. Euery manne is wyſe in that whiche he hath learned.

He that helpeth the euil, hurteth the good.

Menne ſhould lyue exceadyng quyetlye, yf theſe two woordes myne and thyne, were taken awaye.

Hope of rewarde, maketh payne ſeeme pleaſaunte.

To be prayſed of euyll men, is as euyll

as to be prayſed for euyll doyng.

¶ Of benefytes, and of vnthankfulneſſe.

¶ The. xxii. Chapter.

BEnefytes ought to bee as well borne in mynde, as receyued with the hande. Seneca

The remembraunce of benefytes ought neuer to ware olde.

The wil of the geuer, and not the value of the gyfte, is to be regarded.

He is worthye to bee receyued, whiche whyle he beſtowed a benefit, thought of the receyuyng of an other.

A ſmall thyng geuen wyllyngly is more acceptable than that whiche is grudgyngly geuen, be it of neuer ſo greate pryce.

One gyfte well geuen, recouereth many loſſes.

A gyft grudgyngly geuen of a nygarde, is called a ſtonye loafe: whiche although it be bytter, is nedefull to bee receyued of the hongry.

He is vnthankfull whiche acknowlegeth not the good that is done hym. He is more vnthankfull that to his power acquyteth it not. But he is moſt vnthankeful that

for

forgotteth it vtterly.

Socrat To be vnthankfull is an vncomely thyng.

There is no greater treaſure, than diſcretion and wyt.

No greater pouertie than ignoraunce.

No better frendſhyp than good condicions.

No better gyde than good Fortune.

Haſtineſſe cauſeth repentaunce.

Frowardneſſe cauſeth hynderaunce.

Pryde is cauſe of hatred, and ſlothe of dyſprayſe.

It is better to heare than to ſpeake muche, and therfore Nature hathe geuen vs two eares, and but one tongue.

Experience is a good chaſtiſemente.

It is better to ſeeke and not to fynde, than to fynde and not to profet.

All thynges maye bee chaunged ſaue Nature, and all thynges eſchued, excepte death.

Wytte without learnyng, is lyke a tree without fruyte.

It is better to ſuffre greate neceſſitie, than to borowe of hym, whome a man may not truſt.

The ende of ſyckeneſſe is deathe: and the ende of darkeneſſe, is lyght.

Chaunge of the worlde is a good teacher.

Experience is a good correctoure.

The haſtye manne is neuer wythout trouble. Socrat.

There are thre ſortes of men wofull to be ſeen. A ryche manne fallen into pouertie: A vertuous manne diſprayſed: And a wyſemanne ſcorned of the ignoraunte.

He hath ryches ſufficiente, that nedeth neyther to flatter nor to borowe. Seneca.

He doeth hymſelfe wronge, whiche obeyeth them whome he ought not.

Suffiſaunce is the caſtell whiche kepeth wyſemen from all euyll workes. Plato.

Finis.

The thyrde booke, of.
Pyththie meters
of diuers matters.

¶ Socrates.

HE that to wrath & anger is thral,
Ouer his wyt hath no power at al.

¶ Hermes.

Be mery and glad, honeſt, and vertuous,
For that ſuffiſeth to anger the enuyous.

Pythagoras.

The more that a man hath of aboundaunce,
So muche the leſſe hath he of aſſuraunce.

Socrates.

The frendes whome profyt or lucre encreaſe,
When ſubſtaunce fayleth, therwithal wil ceaſe:
But frendes that are coupled with harte, and with loue,
Neither fear nor fortune nor force may remoue.

Muſonius.

Yf that in vertue thou take any payne,
The payne departeth, but vertues remayne.
But yf thou haue pleaſure to do that is yll,
The pleaſure abateth, but yll taryeth ſtyll.

Solon.

Solon.

If that by deſtinie thynges be decreede,
To labour to ſhun them is payne loſt in deede.
But yf that the chaunce of thynges be vnſet.
It is folly to feare that we knowe we maye let.

Plato.

It is the parte of hym that is wyſe
Thinges to foreſee, with diligent aduiſe.
But whan as thynges vnluckely do frame,
It becommeth the valiant to ſuffre the ſame.

Hermes.

Yf not for to ſpede, thou thynke it a payne:
Wyl not the thing that thou mayſt not attayne.
For thou and none other art cauſe of thy let,
If that which thou mayſt not thou trauel to get.

Plato.

To fayne, to flatter, to gloſe and to lye,
Requyre colours, and wordes fayre and ſlye.
But the vttraūce of truth is ſo ſimple & playne,
That it nedeth no ſtudye to forge or to fayne.

Horace.

To the auaricious is no ſuffiſaunce,
For couetiſe encreaſeth as faſt as his ſubſtaunce.

Solon.

He is neyther ryche, happy, nor wyſe,
That is a bondman to his owne auarice.

Pythagoras.

To ſtryke another yf that thou pretende:
Thinke if he ſtroke the, thou wouldeſt the defẽd.

Solon.

To beaſtes muche hurte hapneth becauſe they be dumme:
But muche more to menne by meanes of ſpeache hath cumme.

Thales.

All enuyous hartes with the dead men depart,
But after death dureth the ſlaunderers darte.

Hermes.

He that at ones inſtance, an other wil defame:
Wyll alſo at an others to the laſt do the ſame.
For none are ſo daungerous and doutful to truſt:
As thoſe that are redyeſt to obey euery luſt.

Plato.

Sith makyng of maners in company doth lye,
Enhaunt the good, and the euyll ſee thou flye.
But yf to the euyll thou nedes wylt reſorte,
Returne betyme, for feare thou come ſhorte.

Iſocrates.

Loue betwene wyſe men by effecte may fall,
But not betwene fooles though follye be egall:
For wyt goeth by ordre, and may agree in one,
But folly lacketh ordre, ſo that concord is none.

Theophraſtus.

For a man muche better it is among raueners
To fall and be taken, than among flatterers.
For rauens but of fleſhe dead bodyes do depryue,
But flatterers deuoure mẽ while they be alyue.

Socrates.

He that of all menne wyll be a correctour:
Shal of the moſt part wyn hate for his labour.

Dyogenes.

Of ſlaũdrers & flatterers take hede if ye wil,
For nether tame nor wyld beaſt cã byte vs ſo yl.
For of wyld beaſtes, ſlaunder is the worſt byter,
And of the tame, moſte byteth a flatterer.

Pythagoras.

They that to talke of wyſedome are bente
Not folowing the ſame, are like an inſtrument:
Whoſe pleaſant ſounde the hearers doth delyte,
But it ſelfe not hearing, hath therby no profite.

Horace.

As longe as a tonne or veſſell may laſt,

Of the fyrſt lycour, it kepeth the taſte.
And youth beyng ſeaſoned in verthous labour,
Wyll euer after therof kepe the ſauour.

Euripedes. Englyſhed by Aſcham.

What thing a mā in tēder age hath moſt in vre,
That ſame to deth alwaies to kepe he ſhal be ſure:
Therfore in age who greatly lōges good frute to
mowe,
In youth he muſt himſelf apply good ſede to ſowe.

Pythagoras.

Beware of thine enemy whan he doth manace,
And truſt thou hym not yf fayre ſeeme his face:
For ſerpentes neuer ſo deadly do ſtyng,
As whan they byte without any hyſſyng.

Hermes.

Treaſures which falſehod ſeemeth to augment,
Are euylly gotten, and worſer are ſpent.
Wherfore to be ryche who ſo doeth entende,
Ought truely to wynne, and duly to ſpende.

Plutarche.

Sith the world vnſteady doth oft ebbe & flow,
It behoueth a wyſeman all tymes for to knowe:
And ſo for to ſayle whyle he hath fayre wether,
That the hauen may kepe hym, whan hold may
(no anker.

Diogenes.

Of a churliſhe nature procedeth foule language:
But fayre ſpeche is token of a noble courage.

Anacharſis.

A frende is not knowen but in neceſſitie,
For in time of welth eche man ſeemeth frendly.

Socrates.

Wiſedome and ſcience, which are pure by kinde,
Should not be writ in bookes, but in minde.
For wiſedome in bookes, with the booke wil rot,
But writ in minde wil neuer be forgot.

Seneca.

For couetous people to dye it is beſt:
For the longer they lyue, the leſſe is theyr reſte:
For life them leadeth, their ſubſtance to double,
Where death thē diſchargeth of endles trouble.

Antiſthenes.

Mē ought not wepe for hī that giltles is ſlaine,
But for the ſlayer whiche quicke doth remaine.
For to dye giltles, is loſſe but of bodye,
But body and ſoule both, are loſt of the gilty.

Xenocrates.

Of workes begon whan goodnes maye brede,

We ſhould with al ſwyftnes, deuyſe to procede,
But yf by our workes maye growe any yll,
We ſhould be as ſwyſt to conquer our wyll.

Socrates.

By ordryng the tong is a tryall moſte true,
To knowe yf a manne his luſtes can ſubdue.
For he that ne rule can his tounge as him lyſt,
Hath muche leſſe power other luſtes to reſiſt.

Socrates.

What euer it chaunce the of any to heare,
Thine eye not conſenting, beleue not thine eare.
For the eare is a ſubiect full ofte led awrye:
But the eye is a iudge that in nothing will lye.

Seneca. Boetius.

Wiſedom & honor moſt commonly be found,
In them that in vertue and goodneſſe abounde:
And therefore are better than ſyluer and golde,
Whiche the euill commonly moſt haue in holde.

Horace.

Stop the beginninges, ſo ſhalt thou be ſure
All doubtfull diſeaſes to ſwage and to cure.
But yf thou be careleſſe and ſuffre them braſt,
To late cummeth playſter, when all cure is paſt.

Xenophon.

Yf that it chaunce the in warre for to fight,
More than to wyt, truſte not to thy myght.
For wit without ſtrẽgth much more doth auaile:
Thã ſtrength without wit, to cõquer in battaile.

Ariſtotle.

Bothe hatred, loue, and theyr owne profet,
Cauſe Iudges ofttymes the truthe to forget.
Purge all theſe vices therfore fro thy mynde,
So ſhal ryght rule the, and thou the truth finde.

Plato.

Although for a while thy vice thou may hide,
Yet canſte thou not alwaye kepe it vneſpyde:
For truth the true daughter of God and of time,
Hath ſworne to detect al ſinne vice and crime.

Ariſtotle.

The hauyng of rycheſſe is not ſo cõmodious,
As the departynge from them is greuous.

Plato.

Happy is the realme, the whiche hathe a king
Endued with wiſdom, vertue and learninge.
And muche vnhappy is the realme and prouince
Where as theſe pointes do lacke in their prince.

Plutarche.

To what ſoeuer the kynge dothe him frame,

His men for the moſt parte delite in the ſame:
Wherefore a good kynge ſhoulde vertue enſue,
To geue hys ſubiectes example of vertue.

Hermes.

Better it is for a wyfe to bee barayne:
Than to brynge forth a vile wicked carrayne.

Socrates.

Almes diſtributed vnto the indigente,
Is lyke a medicine geuen to the impotente:
But to the vnneady a man to make hys dole,
Is lyke the miniſtring of playſters to the whole.

Pithagoras.

Better it is for a manne to be mute,
Than with the ignoraunt muche to diſpute.
And better it is to lyue ſolytarily,
Than to enhaunte muche euyll company.

Diogenes.

Trye, and than truſte after good aſſuraunce:
But truſt not ere ye trye for feare of repentaũce.

Plato.

That thynge in a realme is worthy renoun,
Which raiſeth vp right & wrong beateth doũe.

Seneca.

Goodnes it ſelfe dothe good men declare, For whiche many mo, the better do fare.

Socrates.

Unhappy he is where ſo euer he come,
That hath a wit, and wyl not learne wyſdome.

¶ The thinges that cauſe a quiet lyfe, written by Marcial.

My frende, the thynges that do attayne
The happy lyfe, be theſe I fynde:
The rycheſſe left, not got with payne.
The fruytefull grounde, the quyet mynde.

The equall frende, no grudge, no ſtryfe,
No charge of rule, nor gouernaunce.
Without diſeaſe the healthye lyfe:
The houſeholde of continuaunce.

The meane dyet, no dayntie fare:
Wyſdome ioyned with ſimplenes.
The nyght diſcharged of all care,
Where wyne the wyt maye not oppreſſe:

The faythfull wyfe without debate.
Suche ſleepes as maye begyle the nyght.
Content thyſelfe with thyne eſtate:
Neyther wyſhe death, nor feare hys myght.

Finis.

The laſte boke

Of prouerbes and Semblables.

Three bokes concluded accordynge to oure promyſe, it is requyſyte that the fowerthe followe: whyche beynge wel conſydered, is no leſſe profytable, eyther to good inſtruction, or morall wyſedome, than any of the reſte. For where as the other only commaunde or ſhewe the thynge ſymply, thys kynde by vehemencye of matter conteyned in other thynges, perſwadeth the thynge effectuallye, beſydes muche good learnynge of naturall Philoſophye, conteyned in the examples.

And ſurelye the diligence of the Philoſophers herein is greatly to bee commended, whyche hath deuiſed ſo goodly a waye to allure all menne to wyſdome.

In whyche kynde, ſithe Eraſmus, one of the beſte learned in oure tyme, hathe alredy ſtudyed, and therof compyled a booke, drawen (as he ſayeth hym ſelfe) oute from the pureſte of the Philoſophers: I haue herein engliſhed of hys, ſuche as to me ſemed moſt meete for thys pourpoſe, addyng them to other agreable to thys matter: omyttynge the reſt, not becauſe they agree not herwith, but becauſe they be ſo many, as will in engliſhe make a greate volume: wyllynge ſuche as therein delyte, to ſet forth the reſte, and not to loke for all thynges here, in whyche nothynge leſſe than perfection is pretended.

As for the profyte and vſe of Parables I thynke it nedeles for to declare, ſeynge theyr owne plainneſſe declare them ſo plainly, as no manne maye do it playnlyer: as for example.

Lyke as Humlocke is poyſon to man, ſo is wyne poyſon to Humlocke.

What declaracion needeth thys nowe, to bee better vnderſtanded, excepte a man phyſicallye ſhoulde ſhewe the propertyes of wine and Humlockes? Nowe as for the vſe of thys in perſwaſyon, it may be thus applyed.

Lyke as Humlocke is poyſon to man, and wyne poyſon to Humlocke: So is Flattery poyſon to frendſhyp, and lycence to bee flattered, poyſon vnto flattery.

Loe here the exaumple that Eraſmus

The laſte boke, of

vſeth, wherein is contayned greate counceſl, greate wyt, and greate learnynge. Fyrſte it teacheth that Humlocke is poyſon, and mortall whan it is myngled with wyne: whiche beynge knowen, maye the better bee auoyded. Then counſayleth he to be ware of flatterye, and in ſhewynge what maketh flattery deadly poyſon, he teacheth a remedye howe to auoyde flattery: For yf we regarde not a flatterer, nor geue hym licence to flatter vs, we ſhal neuer bee hurte by flatterie.

Suche lyke commoditie ſhall a manne take by Parables, or as I cal the, Semblables, whiche hereafter ſhal folow: the effect wherof, I haue not drawen into Summaryes, because they bee ſo fewe, but haue put them to gether, as I found them, wyſſhynge them with all the reſte, to bee well accepted.

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¶ Hermes, Socrates, Plato.

Lyke as a Chyrurgien payneth ſore hys pacyentes bodyes, w launcynge, cuttyng, and ſearing putrefied membres: Euen ſo doeth the minde of man afflycte and vexe hys bodyly ſoule, that it myght by ſuche meanes be rid from voluptuouſnes.

He that beyng reproued, departeth immedyatly, hatynge hys counſaylour: dothe as a ſycke man, which as ſoone as his Chirurgien hath cut hys vlcer, goeth hys waye, not taryinge vntyll hys wounde be dreſſed, and hys gryefe aſſwaged.

Lyke as to a ſhrewde horſe belongeth a ſharpe brydle: ſo oughte a ſhrewde wyfe to be ſharpely handeled.

As plantes meaſurably watered growe the better, but watered to muche are drowned and dye: ſo the mynde wyth moderate laboure, is refreſhed, but with ouermuche is vtterly dulled.

As emptye veſſelles make the lowdeſt ſounde: ſo thei that haue leaſte wyt, are the greateſt babblers.

Lyke as a ſhyppe that hath a ſure anker, maye lye ſafely in any place: ryghte ſo the mynde that is ruled by perfect reaſon, is quiete euery where.

As a ſmall ſpotte or freckle in the face is a greater blemyſhe than a ſcarre, or knot in the body: ſo a ſmall faulte in a prynce ſemeth worſe than a greater in a pryuate perſon.

As fyer ſmoketh not muche, that flameth at the fyrſte blowynge: ſo the glorye that ſhyneth at the fyrſte, is not greatlye enuyed at, but that whyche is longe in gettyng, enuye alwayes prouoketh.

Lyke as a good Muſicion, hauynge any key or ſtrynge of hys inſtrumente oute of tune, doeth not immedyatelye cut it of, and caſte it awaye, but eyther wyth ſtraynynge it hygher, or ſlackenynge it downe lower by lyttle and lyttle, cauſeth it to agree: ſo ſhoulde rulers rather refourme tranſgreſſours, than to caſte them awaye for euerye treſpaſſe.

Lyke as narowe mowthed veſſells whyche are longeſte in fyllynge, kepe theyr lycoure the better: ſo wyttes that are ſlowe in takynge, are beſte of all to retayne that they learne.

As a ſparcle of fyre, or the ſnuffe of a candel, neglygentlye lefte in an houſe maye ſette an whole towne on fyre: ſo of pryuye malice and dyſceyte, commeth open deſtructyon of people.

As yron and braſſe is the bryghter for the wearyng: ſo the wyt is the moſte readye that is moſte occupyed.

Lyke as they that taſte poyſon, deſtroy themſelues therewyth: ſo he that attempteth a frende before he knowe hym, maye hurte hymſelfe whyles that he proueth him.

Lyke as a Chamell hathe all colours ſaue whyte: ſo hath a flatterer all poyntes ſaue honeſtye.

Lyke as one braunche of a tree beynge ſet on fyre, kyndeleth all the reſte: ſo one vicious felowe, deſtroyeth an whole company.

As a precyous ſtone in a golde Rynge: ſo ſhyneth an hearte that is ſettled in vertuouſneſſe.

Lyke as with water, Maulte is made ſweete: euen ſo a ſorowfull hearte is made mery with wyne.

As a ſycke man is cured of hys dyſeaſe by vertue of a medicyne: ſo is an yll manne healed of hys malyce, by vertue of the lawe.

Lyke as men choſe good grounde to laboure and to ſowe: ſo ſhoulde they choſe honeſt men to be theyr ſeruauntes.

As the fortune of thys worlde ſhall make the reioyce ouer thyne enemyes: euen ſo maye it make thyne enemyes reioyce ouer thee.

Lyke as waxe is ready and plyaunte to receyue any prynte or fygure: ſo is a young chylde apte to any kynde of learnynge.

As a Phyſycion can not cure hys paciente, excepte he knowe fyrſte the trueth of hys dyſeaſe: euen ſo maye a man geue no good counſayle, excepte he knowe throwly the effecte of the matter.

Euen as a good Gardyner is verye dylygente aboute hys gardyne, waterynge the good and profytable herbes, and rootynge oute the vnprofytable weedes: ſoo ſhoulde a kynge attende to hys common weale, cheryſhynge hys good and true ſubiectes, and punyſhynge ſuche as are falſe, and vnprofitable.

As the cuttynge of vynes and all other trees, is cauſe of better and more plentyfull fruyte: ſo the puniſhmente of the badde cauſeth the good to floriſhe.

Lyke as grene wood which is longe in kyndelynge, is whotter than the drye whan it is fyred : ſo he that is ſeelde and longe ere he be angrye, is harder to bee pacifyed, than he that is ſone vexed.

Lyke as the bytternes of the Allowe tree, taketh awaye the ſwetenes of the ſweteſte honye : ſo euyll workes deſtroye and take awaye the merite of the good.

Lyke as an arrowe that lighteth on a ſtone glaunceth awaye, bycauſe the ſtone lackinge ſoftnes, yeldeth not to receyue it : ſo the ryches that fortune geueth, not gyuen wyth diligēce & circūſpeccion, vaniſh a way without profit.

He that teacheth good to another, and foloweth it not hym ſelfe: is lyke hym which lighteth a candle to another, and goeth hymſelfe darkelynge.

Lyke as a veſſell is knowen by the ſounde whether it be whole or broken: ſo are menne proued by theyr ſpeche, whether they bee wyſe or fooliſh.

Lyke as a flye whiche feedeth vpon corrupte thynges, deſpyſeth the ſweete, and pure herbes : ſo wyckednes foloweth the wycked, diſpraiſing all goodnes.

As ruſte conſumeth yron : ſo doeth enuy the heartes of the enuyous.

As a ſhepeherde amonge hys ſhepe : ſo ought a kynge to be among hys ſubiectes.

Lyke as a fyelde although it be fertile

can brynge forth no good frute, excepte it be fyrſte tylled: ſo the mynde although it bee apte of it ſelfe, can not withoute learnynge brynge forthe any goodnes.

As the plowgh rooteth oute from the yearthe, all brambles and thyſtles: euen ſo wyſdome rooteth oute all vyces from the mynde.

Lyke as a craſed ſhyp by drynkynge in water, not onely drowneth it ſelfe, but all other that are in her: ſo a Ruler by vſynge vicyouſnes, deſtroyeth not hym ſelfe alone, but all other beſydes that are vnder hys gouernaunce.

As it becommeth the people to bee obedyent and ſubiecte to theyr lorde and kynge: ſo it behoueth the kynge to entende diligently to the weale and gouernaunce of his people, and rather procure theyr profit, than his owne pleaſure. For as the ſoule is ioyned with the bodye: ſo is a kynge vnyted wyth hys people.

Lyke as a ſmall diſeaſe, excepte it bee loked to in tyme, and remedyed, maye be the deſtructyon of the whole bodye: ſo yf Rulers bee neglygente, and loke not to ſmall thynges whereupon greater do depende, and ſee them reformed in tyme, they ſhall ſuffer the common weale to decaye, not able to re-

forme

fourme it, whan that they would.

As the ſhadowe foloweth the body: ſo prayſe foloweth vertue. And as the ſhadowe goeth ſumtymes before, and ſumtymes behynde: ſo doth prayſe alſo to vertue, but the later that it commeth, the greater it is, and the more of valure.

As in euery Pome granade there is ſome grayne rotten: ſo is there no man but hathe ſome euyll condicyon.

As a man appeareth more in a myſt, than in cleare wether: ſo appeareth hys vyce more whan he is angrie, than whan he is at quiet.

As no Phyſicion is reputed good that healeth other, and can not heale hym ſelfe: ſo is he no good gouernoure that commaundeth other to auoide vices, and wil not leaue them hym ſelfe.

Lyke as the fyre waſteth the fyerbrand: ſo dothe ſcornefulnes waſte loue betwene frendes.

As menne for theyr bodely healthe do abſtayne from euyll meates: ſo oughte they to abſtayne from ſynne, for the ſaluacyon of theyr ſoules.

As healthe conſerueth the body: euen ſo wyſedome conſerueth the ſoule.

As a Capytayne is the directer of an whole hoſte: ſo Reaſon ioyned with knoweledge,

ledge, is the gide of lyfe.

Lyke as an hande is no parte of a man except it can do the offyce of an hande: ſo is wyſedome no parte of a wyſeman, excepte it bee occupyed as it ſhoulde be.

Lyke as a gouernour of a ſhyp, is not choſen for hys rycheſſe, but for hys knowledge: ſo ought Rulers of Cyties to be choſen for theyr wyſdome and learnynge, rather than for theyr dygnitie and rycheſſe.

As a golden brydle although it garniſh an horſe, yet maketh hym neuer the better: ſo although ryches garnyſhe a man, yet can they not make hym good.

Lyke as age foloweth youthe: euen ſo death foloweth age.

As to the good, theyr goodneſſe is a rewarde: ſo to the wicked, theyr wyckednes is a punyſhmente.

Lyke as gryefe is the dyſeaſe of the bodye: ſo is malyce a ſyckeneſſe of the ſoule.

As a manne in a darke caue maye not ſee hys owne proper figure: ſo the ſoule that is not cleane and pure, can not perceyue the true and perfecte goodnes of almyghtye GOD.

As the goodnes of wyſemen continuallye emendeth: ſo the malyce of fooles euermore empayreth.

Parables and ſemblables.

As God ſurmounteth all other creatures: ſo the remembraunce of hym, ſurmounteth all other ymagynacyons.

As lyberalytye maketh frendes of enemyes: ſo pryde maketh enemyes of frendes.

Like as Bees oute of flowers, ſucke forth the ſweteſt: ſo ſhoulde men oute of ſciences, learne that is beſt.

Lyke as no man can tell where a ſhoe wryngeth, ſaue he that weareth it: ſo no man can knowe a womans diſpoſycion, ſaue he that hath wedded her.

As they whiche can not ſuffer the lyght of a candle, can muche worſe abyde the brighnes of the Sunne: ſo they that are troubled with ſmall tryfles, woulde be more amaſed in weyghtyer matters.

The ſpouſe whyche forſaketh her huſbande, becauſe ſhee is grieued with hys maners: is like hym, whych becauſe a Bee hath ſtonge hym, forſaketh the honye.

He that fyſheth with poyſon, catcheth fyſhe, but yll and corrupted: and ſo they that endeuoure to get theyr huſbandes by deceytes and charmes, maye lyghtlye get them, but better vngotten.

Suche wyues as had rather haue foolyſhe huſbandes whome they myghte rule, than to bee ruled by ſobre wyſe menne: are lyke to hym whyche woulde rather leade a blynd manne in an vnknowen waye, than to folowe one that can ſee, and knoweth the waye well.

Lyke as a blocke thoughe it bee decked wyth golde, pearles and gemmes, is not to be regarded excepte it repreſente the ſhape of ſumwhat: euen ſo a wyfe bee ſhe neuer ſo ryche, yet yf ſhe be not obediente to her huſbande, ſhe is nothynge worthe.

Lyke as the ſauoure of carrayne is noyſome to them that ſmell it: ſo is the talke of fooles to wyſemenne that heare it.

Lyke as in a payre of tables, nothynge maye bee well wrytten, before the blottes and blurres bee wyped oute: ſo vertue and noblenes can not bee ſene in a manne, except he fyrſte put awaye hys vyces.

Lyke as the eye can not atones ſee both aboue and benethe: no more maye the wyt apply bothe vyce and vertue together.

As Yuye in euerye place fyndeth ſumwhat to cleaue to: ſo loue is neuer lyghtlye withoute a ſubiecte.

Parables and ſemblables.

¶ Ariſtotle, Plutarch, Seneca,

LYke as Nourices oftẽtimes whyle they be to curyous to rubbe of ſpottes from their children, rub awaye the ſkyn and all: Euen ſo dyuers, whyles they go about to redreſſe ſmall tryfles, cōmyt greater offences.

He that caſteth awaye his kynſfolke, and maketh hym frendes of ſtraungers: doth as the man which would caſt awaye his fleſhy legge, and ſet on another of wood.

Lyke as rayne maye not profyte the corne, that is ſowen vpon drye ſtones: ſo neyther teachyng nor ſtudye may profyte a foole to learne wyſedome.

Lyke as the eye without lyght, can neyther ſee it ſelfe, nor iudge of any thyng els: ſo the ſoule that lacketh wyſedome, is brute and knoweth nothyng.

As the townes wherein men laboure, ware alwayes rycher and rycher, and ſuche as are bent to ydleneſſe and pleaſure, dayly decaye, and come to vtter deſolacion: ſo the goodes that be gotte by trauayle, ſtudye and diligence, and ſo kepte, ſhall continue and encreaſe, but that whiche is euyll got or ſodaynlye wunne, ſhall euen as ſodaynlye vanyſhe awaye agayne.

Lyke as the ſycke manne whiche aſketh counſayle, and is taught of the Phiſicion, is neuer the nerer of his health, excepte he take hys medicine: ſo he that is inſtructe in wyſedom and vertue, & foloweth not the ſame, is neuer the better therefore, but loſeth the health of hys body, and bleſſedneſſe of his ſoule.

Lyke as it is a ſhame for a man whiche woulde hyt the prycke, to myſſe the whole Butte: euen ſo it is a ſhame for hym that deſyreth honor, to fayle of honeſtie.

As fyer and heate are inſeparable: ſo are the heartes of faythfull frendes.

Lyke as a trũpeter ſoundeth out his meanyng by the voyce of his trumpet: ſo ſhould a woman let her houſbande ſpeake for her.

They whiche were wounte to doe ſacryfyce vnto Iuno, the Goddeſſe of maryed women, tooke alwayes the galles out from the beaſtes whiche they ſacryficed: ſignifying thereby, that all anger and diſpleaſure ought to be farre from maryed folke.

Lyke as they whiche kepe Eliphantes weare no lyght coloured garmentes, nor they whiche kepe wylde bulles, weare any purple, becauſe ſuche colours doe make them fyerce: ſo ought a wyfe to abſtayne from ſuche thynges as ſhe knoweth wyll offende her houſbande.

Lyke as a membre vexed with the itche hathe alwayes neede of clawyng: ſo the couetouſneſſe of the mynde, can neuer be ſatiſfyed.

As a ſcarre geueth vs warnyng to beware of woundes: ſo the remembraunce of euyls that are paſt, maye cauſe vs take the better heede.

As the complayntes of chyldren maye be ſone appeaſed: ſo ſmall affeccions vanyſhe lyghtly.

He that bryngeth an infirmed bodye to a bayne, or to any voluptuouſneſſe: is lyke to hym whiche bryngeth a broken ſhyppe into the rageyng ſeas.

He whiche geueth ryches or glory to a wycked manne: geueth wyne to hym that hath a feuer.

They whiche goe to a bankette onely for the meates ſake: are lyke them whiche goe onely to fyll a veſſell.

Lyke as the bodye is an inſtrument of the ſoule: ſo is the ſoule an inſtrument of God.

Seruauntes whan they ſleape, feare not theyr maiſters, and they that be bounde forgette theyr fetters, in ſleape vlcers and ſores leaue ſmartynge: but ſuperſticion alene vexeth a man whan he ſleepeth.

If they be miſerable whiche haue cruel maiſters although they may go from them: howe muche are they more miſerable that ſerue theyr vyces as theyr maiſters, from whence they cannot flee.

They whiche worſhyppe God for feare leaſt any euyll ſhoulde chaunce vnto them: are lyke them whiche hate Tyrauntes, and yet reuerence them becauſe they ſhoulde not hurte them.

Lyke as they iudge worſe of a man the whiche ſaye that he is wrathfull and vngracious, than yf they denyed hym to bee alyue: ſo they thynke not ſo euyll of God, whiche ſay there is no God at all, as the ſuperſticious, whiche ſaye God is frowarde and full of wrathe and reuengeaunce.

Lyke as they whiche bryng vp horſes well, teache them fyrſte to folowe the brydle: ſo they that teache chyldren, ſhoulde fyrſt teache them to geue eare to that which is ſpoken.

As we beholde our ſelues in other folkes eyes: ſo ſhoulde we learne by other mennes reporte, what doeth become vs and what doeth not.

Lyke as they whiche geue vnwyllyngly, ſeeme to haue but lytle themſelues:

euen ſo they whiche prayſe other folkes ſelenderlye, ſeeme to deſyre to bee prayſed themſelues.

Lyke as in meates the holſomneſſe is as muche to bee requyred as the pleaſauntneſſe: ſo in hearyng and readyng authors, we ought to deſyre as well the goodneſſe as the eloquence.

As a lookyng glaſſe repreſenteth euery thyng that is ſet agaynſt it: euen ſo doeth a flatterer.

Lyke as the ſhadowe foloweth a man continuallye, whatſoeuer he doe: euen ſo a flatterer whatſoeuer a manne doeth, applyeth hymſelfe to the ſame.

Lyke as a Phiſicion cureth a man ſecretelye, he not feelyng it: ſo ſhoulde a good frende helpe his frende priuelye, whan he knoweth not of it.

Lyke as the rule ought to be ſtrayght and iuſt, by whiche other rules ſhoulde be tryed: ſo ought a Gouernour whiche ſhoulde gouerne other, to bee good, vertuous, honeſt and iuſt hymſelfe.

As a veſſell cannot be knowen whether it be whole or broken excepte it haue lycoure in it: ſo can no man be thorowly knowen what he is, before he be in authoritie.

As darnell ſpryngeth vp amonge good

wheate, and nettles among Roſes: euen ſo Enuye groweth vp among vertues.

Where as is no lyght, there is no ſhadowe: and where as is no welthe, there is no Enuye.

They that are readye to take a tale out of an others mouthe, are lyke vnto them whiche ſeeyng one profered to bee kyſſed, woulde holde forth theyr lyppes to take it from hym.

Lyke as an hare bothe delyuereth, noryſheth, and is with younge all at once: ſo an vſurer before he haue begyled one, deuyſeth howe to deceyue an other, by makyng a falſe bargayne.

Lyke as an horſe after he hath once taken the brydle, muſte euer after beare one or other: ſo he that is once fallē in det, can lightlye neuer after be throughly quit therefrom.

As a wyſe maryner in calme weather prepareth hymſelfe lookyng for a tempeſt: Euen ſo ought the mynde when it is moſte at quyet, to doubte of ſome trybulacion.

Lyke as the famyſhed for lacke of other meate, are fayne ſometyme to eate theyr owne fleſhe: ſo many that are vaynegloryous, are forced to prayſe themſelues becauſe no man els wyll.

Lyke as a ſpot ought to bee wyped out

of

at the fyrſte, leſte with to longe taryyng it ſtayne through, and be the worſe to be gotte out: ſo ſhoulde diſcencion be remedyed at the fyrſte, that it growe not to hatred.

As the veſſell cannot be full whiche alwaye ſhedeth out, and taketh in nothyng: ſo the manne cannot be wyſe, that euermore ſpeaketh, and neuer harkeneth.

Lyke as there is no tree but wyll ware barrayne and growe out of faſſhyon yf it be not well attended: ſo is there no wytte ſo good, but wyll ware euyll, yf it be not well applyed.

Lyke as there is no beaſt ſo wylde, but that diligence maye make tame: ſo there is no wyt ſo vnrulye, but that good bryngyng vp may make gentle.

Lyke as Phiſicions with theyr bytter drugges, doe myngle theyr ſweete ſpyces, that they myght be the better receyued: ſo ought checkes to bee myngled with gentle admonicions.

Lyke as a dogge deuowreth by and by whatſoeuer he maye catche, and gapeth continually for more: ſo yf it chaunce vs to obtayne any thyng, we ſet lytle by it, deſyrous alwayes to obtayne ſumwhat els.

Lyke as the bookes whiche are ſeldome tymes occupyed, wyll cleaue faſt together:

euen ſo the memorye waxeth harde, yf it bee not oftentymes renued.

Lyke as the ſtroke whiche a man ſeeth maye be the better receyued and defended: ſo the myſchiefe whiche is knowen of before can do the leſſe harme.

The poyſon which ſerpentes continuallye kepe without any harme, they ſpewe out to others deſtruction: but the malicious contrarywyſe hurte no man ſo muche as themſelues.

Lyke as when the wyne ſpourgeth, it breaketh the veſſell, and that whiche is in the bottom cummeth vp to the brymme: euen ſo drunkennes diſcouereth the ſecretes of the hearte.

Lyke as a cunnyng workeman can faſhyon an ymage of any kynde of matter: ſo a wyſeman ſhoulde take in good worthe all kyndes of Fortune.

Lyke as the Sunne is all one bothe to poore and ryche: ſo oughte a Prynce not to haue reſpect to the perſō, but to the matter.

Lyke as an Adamant by a ſecret and hyd power draweth Yron vnto it: euen ſo wyſedome by a ſecrete meane, draweth vnto it the heartes of men.

Lyke as fyre is an inſtrumente wythout whiche fewe workes canne be fynyſhed: ſo without charitie, nothyng may be done wel and honeſtly.

Lyke as cleare glaſſe can hyde nothyng: ſo there be many that can kepe ſecretes nor diſſemble nothyng.

As ſome poyſons are ſo contrarye by Nature, that the one ſleeth the other: ſo is it lykewyſe of deceytes and vyces.

After wynter the ſprynge tyme foloweth: but after age youth neuer commeth agayne.

As it is a greate folyſhnes to leaue the cleare fountaynes and to ſeche water in puddles: ſo is it lykewyſe to leaue the Euangelyes, and to ſtudye the dreames of mennes ymagination.

Lyke as an Adamant draweth by lytle and lytle the heauy yron, vntyll at the laſt it be ioyned with it: ſo vertue and wyſedome ioyne men vnto them.

As he whiche in a game place, runneth ſwyfteſt, and continueth ſtyll his pace, obtayneth the crowne for his laboure: ſo all that diligently learne, and earneſtlye folowe wyſedome and vertue, ſhalbe crowned wyth euerlaſtyng glory.

Finis.

A table declaryng the contentes of the whole booke.

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Finis.

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Of counſayle and counſaylours. Cap.vii.
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Finis.

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Of

The table.

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Of Loue, luſt and lecherye. Cap. xi.
Of Sorowe, gladneſſe, feare, and boldeneſſe. Cap. xii.
Of anger, wrathe, enuye, malyce, and reuengeaunce. Cap. xiii.
Of libertie and bondage. Cap. xiiii.
Of women, wyne, and dronkennes. Cap. xv.

¶ The reſt of the Chapters of this booke conteyne many goodly ſentences of dyuers good and profitable matters.

¶ Proper Meters.

Finis.

¶ In the laſt booke are conteyned Parables, verye proper to be vſed, wrytten by theſe folowyng.

Hermes.
Plato.
Plutarche.
Socrates
Ariſtotle
Seneca.

Finis.

¶ Imprinted
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in the yeare of
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M.D.L.

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Cum priuilegio ad imprimen-
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